The Christian Century

PUBLISHED WEEKLY

Will Presbyterians Unite?
By Ralph Waldo Lloyd

White Man's Frenzy
An Editorial

As the Supreme Court Ponders
By Renwick C. Kennedy

March Survey of Books

MARCH 4, 1953

In This Issue

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AN AMERICAN

who writes from Berlin is in a position of danger and opportunity. If his identity were revealed his danger would increase and his opportunity to do good might be cut off. It is sufficient to say that he is known to and trusted by the editors of The Christian Century, who look forward to other contributions from him in the future.

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The Christian Century

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Coming Events

March 7-8. Reorganized Church of Jesus Christ of Latter-Day Saints Young People's Convention, Portland, Ore.
March 8. One Great Hour of Sharing.
March 8. Chicago Sunday Evening Club; Truman B. Douglass, speaker.
March 8-12. University Christian Mission (N.C.C. Joint Department of Evangelism), Raleigh, N. C.
March 8-13. Religious Television Workshop (N.C.C. Broadcasting and Film Commission), Station WSUN-TV, St. Petersburg, Fla.
March 8-13. Preaching Mission (N.C.C. Joint Department of Evangelism), Indianapolis.
March 10. International Missionary Council Annual Dinner Meeting, New York City.
March 15. Chicago Sunday Evening Club; Ralph J. Bunche, speaker.
March 15-19. University Christian Mission (N.C.C. Joint Department of Evangelism), Burlington, Vt.
March 17-19. Assemblies of God Regional Sunday School Convention, Portland, Ore.
March 21-22. Y.M.C.A. Eastern Pennsylvania Spiritual Emphasis Retreat, Buck Hill Falls, Pa.; E. G. Homrighausen, leader.
March 24. N.C.C. Joint Department of Stewardship and Benevolence Audiovisual Conference, Buck Hill Falls, Pa.
March 25-27. N.C.C. Joint Department of Stewardship and Benevolence Semiannual Meeting, Buck Hill Falls, Pa.
March 26-27. National Religious Publicity Council, New York city.
March 28. Ecumenical Institute Meeting for Social Workers (World Council of Churches), Bossey, Switzerland.
March 29. Palm Sunday.
March 31-April 2. Assemblies of God Regional Sunday School Convention, Cleveland.
April 3. Good Friday.
April 5. Easter.
April 5-27. Preaching Mission (N.C.C. Joint Department of Evangelism), Columbus, Ohio.
April 6-9. New York State Pastors' Convention, Colgate-Rochester Divinity School, Rochester.
April 6-9. Colgate-Rochester Divinity School Annual Spring Convocation, Rochester, N. Y.
April 6-10. Audiovisual Workshops (N.C.C. Division of Christian Education), Georgetown, Tex.; Indianapolis.
April 6-10. Seminar on the Church with a Full Ministry, First Community Church, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

Continued from column 1

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THE LENTEN MEDITATIONS

for this year were prepared by F. Olin Stockwell, who recently returned from two years' imprisonment in Communist China. He also wrote the pre-Lenten meditation, "Beyond Job," in the issue of Feb. 11.

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, MARCH 4, 1953 NUMBER 9

EDITORIAL

Third Week In Lent

ALMOST ANY ORDEAL can be borne with courage and patience if there be meaning in it. A feeling of futility saps moral vigor. Hopelessness surrenders without firing a shot. To believe that the suffering we face will contribute to the redemption of the world, and to accept it as God's purpose for our lives, is to tap sources of spiritual power that produce fortitude and sustaining strength. Jesus did this. As the shadow of the cross fell across his life, he identified himself with those prophets and seers who lighted up the history of Israel with their vicarious sacrifice. He saw it as God's will that he, like them, should perish at Jerusalem. Sustained and comforted by this faith, he submits to arrest at the hands of the mob, affirming that it is all "for the fulfillment of the prophetic scriptures." To hold such a faith is not easy, either for him or for us. No doubt he was tempted to surrender to cynicism, to feel that he was the victim of the social and political tensions that were rending his nation in twain, and that his death was little more than a tragic accident. He had no more proof that it was otherwise than we have. This bitter struggle against the black storms of doubt and despair continued to the end. But Jesus never surrendered his faith that the "cup" he was given to drink came from the hand of God. To see our own suffering as contributing in some measure to the redemption of mankind, to believe that God can use it and is using it for his ends—this is to gain the courage that Jesus had, to know the victory that overcomes the world.

Is the Heat Off On Gambling?

WHEN CALIFORNIA's legislature returned to work on February 24, a total of forty-four state legislatures were in session. Only the legislatures in Virginia, Kentucky, Mississippi and Louisiana do not meet this year. The point is important because it is in the state legislatures that the gambling interests are most effective. These interests lost a great deal of money because of the Kefauver investigation and subsequent local probes. For a time the country was closed down more tightly than it had been for many years. Now the public excitement has subsided and the attention of the people has shifted to other matters. The big-money gambling interests expected that would happen, so they will be active in every legislative hall and corridor and especially in the smoke-filled rooms of state capital hotels. It will be worth watching in how many cases these parasites are met by alert citizens who are determined they shall not again get a stranglehold on the country. We predict that wherever this happens, it will be because the churches have had the intelligence to organize and equip effective state and city councils of churches that give full-time service to the social conscience of the Christian community. An example is seen in California. There the councils of churches of the northern and southern parts of the state have combined to end pari-mutuel betting through a constitutional amendment. They have been assured that they will receive the backing of influential businessmen, who realize that gambling undermines legitimate business by diverting money into unproductive channels and by destroying the integrity of the people. Nearly a million people belong to the 5,000 churches of cooperative Christianity in California. That number should have no difficulty in getting the 303,687 valid signatures on an initiative petition to repeal the race-track betting law, or in defeating the law once it appears on a ballot. But they will have to work together.

Chancellor Adenauer Maintains Vatican Concordat in Force

ONE MIGHT THINK that Chancellor Adenauer is already in enough trouble trying to persuade a reluctant West Germany to ratify the European army treaty. But the Roman Catholic head of the West German state went out of his way to find more trouble when, late last month, he told a Paris Catholic paper, *La Croix*, that the Bonn government "upholds and will bring to full validity" the concordat with the Vatican. Two questions, each loaded with dynamite, lie behind this declaration that Chancellor Adenauer regards as still in force the concordat negotiated in 1933 by Adolf Hitler and the then Cardinal Pacelli (now Pius XII). First, there is the question as to the continuing status of the acts of Hitler's nazi regime. And second, there is the question as to what kind of school system the new Germany is to have. This second question has recently come up in the new Southwest *Land*, or state, formed out of the old Württemberg and Baden. Baden also had a concordat with the Vatican during nazi days. It was adopted by the Baden Landstag the year before Hitler negotiated his concordat, though by the narrow margin of one vote. Württemberg had no concordat. The constitution for the new Southwest state provides for schools which, while religion will be taught in them, are not to be on a denominational or confessional basis. The Catholic bishops are denouncing this as a violation of the old concordat with Baden. The school question, with its concordat angle,

was certain to come up eventually in the federal parliament at Bonn. But Chancellor Adenauer has chosen to push it to the front now, while it is being threshed out in Württemberg-Baden. It can easily develop into a political issue almost as dangerous for the Bonn government as the European Defense Community army. Yet Chancellor Adenauer's statement indicates that German Roman Catholics have no desire to let this sleeping dog lie.

Dean Pike Declines an Honorary Degree

OUR READERS are familiar with the dissension which has shaken the University of the South (Sewanee) ever since its trustees refused to accede to many petitions that the doors of its theological school should be opened to Negro students. They know how all but one member of the faculty resigned, while criticism was voiced by the Sewanee province of the Protestant Episcopal Church, by many southern bishops and ministers of that church, and by the theological faculties at Union and Yale. But they have read that a new faculty has been recruited and they may have concluded that this episode in the struggle to rid the church of racial segregation was about over. If so, they must have been jolted nearly as much as were the church and academic authorities at Sewanee when Dean James A. Pike, of the Cathedral of St. John the Divine in New York, announced that he was canceling his engagement to preach the baccalaureate sermon at the Sewanee commencement next June and that he would not accept the honorary degree which had been tendered him. "I could not in conscience," Dean Pike wrote the chancellor and vice-chancellor in a letter which deserves a place in any permanent collection of pungent ecclesiastical epistles, "receive a doctorate in the white divinity which Sewanee is apparently prepared to offer the church hereafter. . . . As for the baccalaureate address, I am sure that you will be as relieved by my decision as I am." There will doubtless be grumblings here and there over Dean Pike's "bad manners." These will come mainly from those who do not want to face the issue he faced. But the most meaningful comment on his action came from the Sewanee graduating class to whom he was to have preached in June. In a telegram to the dean they said: "Congratulations on your defense of Christ's church. Faith can move mountains." "Sewanee" is an Indian word for mountains.

Fraternity Suspended for Racial Deviationism

SEWANEE isn't the only academic institution that is having race trouble. Or perhaps in this case it isn't racial but religious. At any rate, the chapter of Phi Delta Theta at Williams College has been suspended until that Greek-letter fraternity's national council can act on the chapter's admission of a Jew. Phi Delta Theta is one of the oldest and largest of the college fraternities. A clause in its constitution restricts membership to "men of white and full Aryan blood." Episodes much like this have been occurring lately on a wide scale. Fraternity and sorority chapters, frequently backed by their alumni (as at Williams), have defied national by-laws or regulations or traditions, have initiated men or women supposedly ruled out by the accident of birth. Sometimes the initiate has been a Jew. Sometimes a Negro. In one or two instances an Oriental has been involved. But here and there, more and more, these ineligibles have been taken in. Usually, the result has been that the national fraternity has lifted the local chapter's charter, after which the local has gone on with heightened campus prestige and no apparent loss of whatever advantages are supposed to inhere in fraternity life. Administrative action in a few colleges has forced the dropping of by-laws requiring racial or religious discrimination. It is encouraging to see the leaven of democracy working in fraternity chapters, their alumni and in some college administrations. But what defense can there be for the fraternity system as a whole so long as it continues to serve as an agent of discrimination? It has long been accused of snobbery, of being a divisive influence on the college campus, and of delaying the maturity of those who take its secret mumbojumbo too seriously. But if it is actively anti-democratic, hasn't the time come to get rid of it?

Britain and Egypt Reach Agreement on Sudan

NEWS from the Middle East these days is usually so alarming that an event such as the settlement of the long-festering dispute between Egypt and Britain over the Sudan deserves three times three rousing cheers. The Sudan has been a bone of contention ever since Kitchener fought his way to Khartoum. It was supposed to be jointly administered by Egypt and Britain, but the British quickly took over actual rule. After World War II, therefore, the rising tide of Egyptian nationalism seized on this as an issue with British imperialism, and about a year and a half ago forced a unilateral denunciation by the Egyptian government of the agreement for joint rule in the Sudan and of the treaty under which Britain keeps its troops in control of the Suez canal zone. As long as the corrupt government of King Farouk held out, Britain paid little attention to Egyptian protests. But when the "strong man," General Mohammed Naguib, took over, London recognized that the time had come to placate Egyptian sentiment. The result is an immediate grant of self-government to the Sudan. A parliament will be elected next month, and after a three-year transitional period the Sudanese will vote on full independence or some form of link with Egypt. Difficulties are to be expected in working out the transition to full self-determination (Naguib and Anthony Eden are already bickering over whether the future plebiscite shall give the Sudanese an option of joining the British Commonwealth), but the fact that counts is that, by this new agreement, another huge portion of Africa, nearly as large as the United States east of the Mississippi, has gained self-government. Press comment in this country has hailed the British statesmanship shown in negotiating this agreement with Egypt on the ground that it will open the way to formation of the Middle East Command for which the Pentagon has been pressing. Perhaps it will; that remains to be seen. More important by far, however, is the fact that this agreement marks the retreat of Western imperialism from another portion of the Muslim world. More and more it looks as though that Muslim world is moving toward be-

coming an independent third force in international affairs, a potentially balancing factor between the "Christian" world of the West and the Communist world of the East.

Deplore Secrecy in The Jones Case

SECRECY in church affairs, as well as in the conduct of the public business, is certain to arouse suspicion and to invite trouble. That should be pretty well understood by this time, but it seems to be a lesson which has to be learned again and again. The latest instance to appear in the news concerns a Presbyterian commission in North Carolina. It has told Charles M. Jones, for twelve years the beloved minister of the Chapel Hill Presbyterian Church, that he must resign or be fired. Seven Protestant clergymen of this university community have asked the commission to state the charges and the evidence on the basis of which it has laid down its ultimatum. They declare that the secrecy with which the commission has carried on its assignment to investigate this minister and his church, which is standing loyally behind him, has created a "growing suspicion" in the community. The ministers do not say so, but the suspicion concerns the investigators more than the investigated. Charles M. Jones is widely known as "the finest Christian in the community." One direction taken by his Christian conviction has made him defend the rights of minorities in his community, and to welcome Negroes to the services of his church. But this is not named as a reason for the demand that he resign or be fired. Another report is that the minister has "deviated from strict Presbyterian doctrine," although in what respects is not specified. But all of this is only whispered, and Dr. Jones' colleagues are entirely right in demanding that it be brought out into the open. Injustice flourishes and the whole church is brought into disrepute by ecclesiastical secrecy.

Compels Velde To Retract

IT MAY be a small victory, but no victory for freedom is unimportant today. Chairman Velde of the House un-American activities committee has been compelled to admit he "made a mistake." The way it happened indicates that the truth need not hang forever on the scaffold. Instead, it can come down and deal some telling blows in its own defense when a man or woman of courage is prepared to call it down. Mrs. Agnes E. Meyer is such a person. The wife of the chairman of the board of the *Washington Post* took the opportunity offered her by an invitation to address the American Association of School Administrators to denounce Representative Velde and Senators McCarthy and Jenner. She insisted that these three men are morally and intellectually unfit to carry out their announced intention to investigate the public schools and the colleges and universities of the country. She said the country should hold the Republican party responsible for giving them the position and the public funds with which to carry on this campaign, whose real objective is thought control. She urged school administrators to insist that the educators have the will and the capacity to police their own profession against subversives, and that they refuse to tolerate having men of the caliber of these three spreading demoralization and terror by reckless accusations and untrue charges. Velde's response was to state that *Pravda,* official Moscow newspaper, had on April 30, 1947, quoted Mrs. Meyer as writing to an earlier issue of *Soviet Russia Today* that she had a "profound admiration" for the Russian people. Mrs. Meyer denied the charge, saying that the author of the letter was a Canadian woman who spelled her name differently. Moreover, she insisted, Mr. Velde had this information before him when he told this "outright falsehood." Silence ensued for twenty-four hours, while the press tried to get a statement from Mr. Velde. Then he lamely admitted that he had made an "honest mistake," that "the individual referred to in the Russian publication was not Mrs. Agnes E. Meyer." The exchange ended with Mrs. Meyer, a courageous defender of American freedom, the victor. The *Chicago Sun-Times,* which supported Eisenhower for president, commended Mrs. Meyer and said that she had rendered a service by revealing the dubious character and the outright ignorance of one of the men who propose to probe our leading universities.

Would Extend Social Security to Clergy

CONGRESSMAN CARL ELLIOTT of Alabama has introduced a bill which would amend the federal Social Security law by extending its benefits to clergymen. They would have to apply as "self-employed workers," and would have to pay the usual rates under that category. Neither their churches nor their denominations would be involved. In proposing to bring ministers into the Social Security system in this self-employed status, Mr. Elliott hopes to by-pass charges from Southern Baptist and some other quarters that an infraction of the principle of separation of church and state is contemplated. . . . Another resolution, sponsored by Representative Brooks Hays of Arkansas and Senator Mike Monroney of Oklahoma, asks Congress to set aside a spot in the national Capitol for a small chapel to which members of Congress could retire for meditation and prayer. The chapel would be austerely plain and not open for worship services. . . . The Rev. Anthony Caliandro, a Presbyterian minister who has been director of the Bible institute at Portici, a suburb of Naples, has been ordered to leave Italy. No reason has been given for Mr. Caliandro's expulsion. Although born in Italy, he was taken to the United States as a child and is an American citizen. Readers of this paper will recall that a few years ago Mr. Caliandro served as the well informed and dependable staff correspondent of The Christian Century for Italy. . . . The Third Presbyterian Church of Rochester, New York, which has three ministers and a director of religious education on its staff, has taken a logical step by applying the "sabbatical leave" principle usual in colleges to its ministry. Its ministers will be granted a leave every five years, with full salary, for a period twice as long as their annual vacation. This, taken in connection with the regular vacation, will make possible an extended period for study, travel or other means of preparing for a more effective ministry. . . . Roman Catholic authorities have finally completed the excommunication of Fr. Leonard Feeney, the Jesuit who fell afoul of the doctrine of invincible ignorance

by insisting that there is no salvation outside the papal church. Father Feeney asserts the excommunication is void and that he will appeal directly to the pope.

White Man's Frenzy

IT BEGINS TO LOOK as though there are only two kinds of white men in today's world. There are the whites who know that their race's day of world supremacy has passed, that the rising tide of color is blotting out the inequities of the past, that claims for cultural and political and even military superiority which whites have asserted for nearly five centuries must be abandoned. Then there are the whites who refuse to admit that any such turning point in history has been reached, but tell themselves that if only they are unyielding they can hold out as the rulers of a white man's world. Whites of the first sort are slowly but steadily adjusting to this changing racial world situation. Whites of the second sort are in a frenzy.

How great is their frenzy can be judged in this country by wild outbursts from race-baiting politicians, from demagogues who exploit group fears and prejudices, occasionally from men of wealth who offer millions to hard-pressed schools if they will prostitute themselves to preserve the white supremacy myth. But to see the lengths to which the white man's fears can drive a whole people, one should look at what is happening in the Union of South Africa. There, on February 16, the lower house of the parliament passed Prime Minister Malan's latest "public safety" bills. There was virtually no opposition, and there will be still less in the upper house. The white public of South Africa overwhelmingly approved. In the face of a feared threat to white supremacy, cables Albion Ross to the *New York Times*, "the whites who cling to the fundamentals of democratic doctrine are an infinitesimal minority."

I

What are these new laws? One of them will give the government power to proclaim at any time a state of emergency, and when it does to suspend all civil liberties and rule by decree. It can, as we said two weeks ago, censor or suspend the press, prohibit public assemblies, confiscate goods and property, impose the death penalty, establish concentration camps, search, seize, arrest and imprison as it pleases. The other provides up to five years' imprisonment, a fine not exceeding £500 and "whipping not exceeding fifteen strokes" for incitement to violation of any law, particularly the *apartheid* laws. It is so loosely drawn that it can be invoked against almost anyone whose criticism of those laws the government dislikes. It is already popularly known as "the whipping post law."

As has been said, the whites in South Africa overwhelmingly favor these laws. Dr. Malan's "opposition" is supporting them in parliament. A few churchmen and the handful of Communists have spoken out against them, but their voices are lost in the storm. Of course the Africans, the "colored" and the Indian population are protesting, but they have been stripped of all political power. It is no exaggeration to say that white South Africa, stampeded by its fears, is throwing away all pretense of trust in democracy, is shutting its ears to all appeals for racial justice, and is deliberately choosing to impose and maintain a white dictatorship by resort to threats of mass imprisonment and the whipping post.

II

Why should South Africa's whites—those with British background as well as the Boers—suddenly have taken this plunge into tyranny and brutality? Press dispatches say that fear of another campaign of nonviolent civil disobedience is the cause. Last year nearly 7,000 went to prison for deliberate, voluntary violation of various *apartheid* laws. Most of these were Africans, but before the campaign closed it was enlisting a few conspicuous figures without Negro blood, such as Manilal Gandhi and Patrick Duncan, son of a former governor-general. Now it is said that the only way to prevent greater civil disobedience campaigns in the future, leading to anarchy and eventual chaos, with consequent end to white rule, is by adopting laws which leave no method of legal opposition to the white supremacy policy and threaten such severe punishment that no one will dare challenge them.

It is admitted that the civil disobedience campaign last year was nonviolent. It is admitted that it was an attempt by the otherwise powerless African, colored and Indian portion of the population to apply the principles of nonviolence which Mahatma Gandhi first worked out in South Africa more than fifty years ago. But the cry of the whites is that this nonviolence cannot be sustained, that it is bound to turn to violence, and that to head off that eventuality the white government of the Union must itself be clothed with unlimited powers to employ legal violence.

Why should South Africa's whites have persuaded themselves that possible future campaigns of civil disobedience require their endorsement of Prime Minister Malan's proposal to rule by terror? One is forced to one of two explanations. Either they know deep within themselves that they have no way of dealing with nonviolence if long enough maintained, or they are frenzied with fear. Otherwise it is inconceivable that men who have behind them the proud traditions of British and Dutch democracy should consent to such an abandonment of everything democracy stands for. The way the whites have chosen to deal with those they are determined to continue to rule is the way of ultimate disaster.

III

As white South Africa thus rushes toward the tragedy of government by ukase, backed by prison and the whipping post, everyone who senses even dimly how much is at stake for the future of all Africa must be praying for the South African churches. Will they be swept along in this mad rush of the whites? For years the South African churches have looked askance at men like Michael Scott who have insisted that the way to meet the race issue in Africa is head-on. Churchmen, they have held, should not be too radical in their approach to the race question. They should not needlessly antagonize community feeling. If they have reasons in their Christian faith for rejecting strident white racial claims, they should do so quietly, inconspicuously, working in such ways as not to stir up popular disfavor.

It is very late now for the churches in South Africa to

challenge the desperate acts to which the white man is resorting in his attempt to perpetuate his rule. Should they try to do so, Dr. Malan's new laws may be invoked against them. But a challenge to those laws, and to the irrational passion which has brought them into being, may be the only way to save the future of the Christian church in all Africa south of the Sahara, to save democracy in that continent from years of retreat, to save the white man himself from the consequences of his own folly. One's imagination recoils at the possible sight of an archbishop or a bishop bound to a whipping post. But there have been archbishops and bishops who have changed the course of history for the better, and gained immortality, when bound to a stake.

That the Hungry May Be Fed

KOREA RELIEF REHABILITATION NEEDS PRACTICALLY UNLIMITED STOP FIELD COMMITTEE AND STAFF CARRYING SIGNIFICANT PROJECTS BRINGING CREDIT CWS AND PROTESTANT CHURCHES GENERALLY STOP RECOMMEND CLOTHING VOLUME BE MAINTAINED FOOD INCREASED PARTICULARLY MILK STOP IMPERATIVE SECURE FULL AMOUNT BUDGETED KOREA THIS YEAR MAINTAIN PRESENT PROGRAMS AND IMPLEMENT NEW REHABILITATION PROJECTS.

VAUGHT.

THIS WAS THE MESSAGE received recently by Church World Service in New York from Arnold B. Vaught, secretary in charge of its work in the Far East, who is in Korea. His expert appraisal of the situation is supported by Henry D. Appenzeller, C.W.S. director in that land to which he has given most of his life. Dr. Appenzeller points out that people in general look thinner than they did a year ago. "The long pull of underfeeding is showing. Whereas they looked plump and rosy in the first winter of the war, now they look gaunt and weary."

As the "One Great Hour of Sharing" returns with its 1953 appeal, American Christians will welcome the opportunity it brings to help the "gaunt and weary" of Korea and other lands. It is chiefly through this one annual appeal that the compassionate enterprises of Church World Service are supported by 18 cooperating denominations. Much has already been done—much more than anyone dared hope. That is what happens when Christians of many denominations pool their efforts. For example, from 1950 through January 1953, Church World Service shipped to Korea 3,911,332 pounds of clothing, food and medical supplies. And Korea is only one of the countries where this ministry of reconciliation goes on.

"Something must be done to raise the level of child care" in Korea, writes Dr. Vaught. Two investigators for the Quakers recently returned with the same conviction. Even among the children in orphanages, undernourishment and sickness are entirely too prevalent. And these are the fortunate children. Thousands of others lack even the most elementary shelter, are clothed in rags, are fed on scraps. We must help the children of Korea. Church World Service offers us the opportunity. In addition it aids in rehabilitation of war-blasted humanity. One of its projects is the development of a cooperative in which the widows of some of the 400 pastors who have been killed by the communists support themselves and their children through sewing, knitting and embroidering. Such projects are of value in themselves and because they often are taken as examples by secular agencies.

I

An important new enterprise seeks to rehabilitate the more than 20,000 amputees in Korea. Half are children. Almost all of Korea was a battleground and children continue to pick up unexploded grenades or to step on forgotten land mines as they search for food or fuel. Korean army amputees are crowded into huge hospital wards, where they have nothing to do but brood on their dismal prospects as beggars. But now new hope has come with the arrival of Reuben A. Torrey, Jr., formerly a Presbyterian missionary in China, who lost an arm on the Ledo road during the Second World War.

With boundless enthusiasm Dr. Torrey is turning his own misfortune into a symbol of promise for thousands of Koreans. Helped by Church World Service, a center for rehabilitation has been opened near Taejon, and Severance hospital at Seoul has begun the corrective surgery necessary for fitting artificial limbs. The men of the American army heard about what was going on, raised $71,000 and turned it over for child amputees. A shop for making artificial limbs has opened, but needs for full production an expert limb-maker and fitter. Church World Service (120 E. 23rd St., New York 10) is looking for that man and for an experienced orthopedic surgeon. Both will teach Koreans to replace them and will work with Dr. Torrey, who says his job offers "always new situations to be met, new problems to be solved, new satisfaction in seeing immediate results and the joy and gratitude of those who had been hopeless."

II

But gifts made through "One Great Hour of Sharing" do more than alleviate some of the suffering in Korea. At Hongkong, where the population has increased from 800,000 to 2½ million, some 300,000 Chinese refugees are living in complete destitution. Something ought to be done to slow down the ravages of tuberculosis among them and to distribute food and clothing on an emergency basis.

In India some areas are going through their sixth year of drought. People are migrating in search of work and food, and returning to their homes to die when the quest proves fruitless. Here Christian missions are combining to set up food distribution centers in 30 villages. They look to church people in this country to hold up their hands.

In the Middle East, a million Arabs are spending their fourth winter in tents, caves and shacks. Through the United Nations they receive 1,250 calories a day, which is just enough to keep them in a state of semistarvation. Nowhere in the world is hatred of America more intense than in these camps, for these people hold us responsible for their hopelessness. In addition to the camps, around the borders of Palestine are many villages whose people have lost their land and are starving, even though they still have houses. Here we can continue help in pity even though we

do not know what to do to remedy an outrageous injustice.

Victims of the sea in the Low Countries of Europe are going to need help for some time. But it is likely that these new unfortunates will re-establish themselves long before the 9.6 million refugees in Germany are permanently resettled. Over 25 per cent of these are still totally dependent on welfare aid and 35 per cent of the remainder have only partial employment. In addition, the intensification of international tension is creating new refugees. They are pouring into Berlin from the East zone at the rate of 1,000 a day.

III

A worker in Berlin describes the situation: "All existing camps and *Bahnhofsmissionen* [receiving centers set up at railroad stations by the churches] are crowded to the limit. Straw ticks are in every available place. Children must sleep two or three on a tick. West Berlin civil authorities, the Hilfswerk and other voluntary agencies are trying valiantly to cope with the situation. During recent days West Berlin authorities have provided room in three large factory buildings for 6,000 persons. Each of these buildings is now filled. Row after row of straw ticks covers the floor of each room. Each person has one nail upon which to hang his belongings."

Usually, one nail will suffice, since most of the refugees bring with them no more than they can wear on their backs. To carry a suitcase would arouse suspicion and prevent their escape from the East zone. Here also the churches are represented. Here also is another opportunity for each of us through our churches as agents of mercy to bear witness to a faith which takes away the occasions of wars and man's inhumanity to man. We can feed the hungry, heal the sick, clothe the naked, shelter the homeless, and comfort the sorrowing in "One Great Hour of Sharing."

Quick, Quicker, Quickest!

EDITOR THE CHRISTIAN CENTURY:

SIR: I had four and a half minutes to spare last week, so I devoted them to reading the current issue of *Quick*, the little magazine which is a modern miracle of condensation. It does wonders in reducing the world's affairs to telegraphic form. Here is high tribute to *Quick*. It struggles nobly and well to shape the earth, the sea and the air into a capsule of information.

I wonder as I wander through its pages, however, whether it is really keeping up with the American demand for hurry and abbreviation. I fear the public needs something quicker. Why, for instance, spin out to the length of 171 words the explication of a simple little matter like the Iranian oil dispute? Or grow verbose to the extent of 224 words in discussing the prospects of inflation in 1953? Surely that is verbal inflation. Perhaps the next step will be a magazine entitled *Quicker*, followed by the ultimate aid to people in a hurry, one called *Quickest*.

There is an expression, familiar in some parts of the south, "I'm in a slow hurry." That does not go for the whole country. Too many people are in a fast hurry. I notice that the magazine *Omnibook* is leading the way in this new development. The *Diary of George Templeton Strong*, published last fall, is to be given in condensed form in a coming issue (or has it come?). The *Diary* runs to four and one-half million words. It will be digested to a few thousand. That's an idea!

Here is another one, which I pass on without charge to any of the digest magazines for people in a hurry. Take that mammoth set of the World's Great Books issued by the Great Books Foundation. The *Reader's Digest* or even *Quick* might condense it to fifteen or twenty pages. Think of the time that would save! A noble prospect! "He who runs may read"—and heaven knows we are all running.

Still, little flickers of doubt come to the edges of the mind. What will the future of literature be if this frenzy for abbreviation goes on? It is plain to see that we will exchange the great birthright of fiction for a mess of evaporated facts. The pattern for the fiction of the future will be the condensed Epic of Solomon Grundy: "Solomon Grundy, born on Monday, christened on Tuesday, married on Wednesday, taken ill on Thursday, worse on Friday, died on Saturday, buried on Sunday; that was the end of Solomon Grundy." The bare facts, very bare! All, all are gone, the old familiar faces—Mr. Pickwick, Captain Ahab chasing the White Whale, Jean Valjean, Becky Sharp. They won't go into the volume *1001 Plots of Famous Novels*. That will be the end of fiction—a squeezed orange.

Worse yet will be the calamity that is bound to come if all we take is a very quick look at the world and its problems. William James said that the baby's first mental operation is "Thingumbob again." Many will use that as their only mental operation, calling things "thingumbob again" that aren't thingumbob at all. They will be deluded into thinking that averting the world's jeopardy is a simple matter for the drill sergeant, "Squads right!" Or that all world problems can be condensed and simplified into a military one of "containing Russia." Lewis Carroll pictured the danger of a hurried look:

He thought he saw a rattlesnake
Addressing him in Greek.
He looked again, and found it was
The middle of next week.

He thought he saw an elephant
That practiced on the fife.
He looked again, and found it was
A letter from his wife.

Better take a second look, even if it takes time.

Yours,

SIMEON STYLITES.

'In Remembrance of Me'

HOW brief this earthly sacrament
We keep with bread and wine
A few score years in this small world
That time and space confine.
But through eternity's wide realms,
So bright with song and wing,
His Living Presence shall replace
Our earth's remembering.

LESLIE SAVAGE CLARK.

Will Presbyterians Unite?

By Ralph Waldo Lloyd

IN NOVEMBER of 1952 a Plan of Union drafted by official representatives of our three largest American Presbyterian churches was announced. By early February it was in print and being mailed to ministers and other leaders in the three churches. The February 18 issue of The Christian Century contained two informative articles, presenting "A United Presbyterian View" and "A Presbyterian, U.S., View" on the "Prospect for Presbyterian Union." These articles, by Robert W. Gibson and Frank H. Caldwell, who have had leading roles in drafting the plan, reviewed some important history, reported the arguments for and against the union being put forth in their respective churches, and estimated the prospects for favorable action.

The editor of The Christian Century has invited me to present a Presbyterian, U.S.A., view. This I shall endeavor to do around five propositions: (1) A plan of union is ready; (2) the Presbyterian Church in the U.S.A. is ready; (3) union is never easy for Presbyterians; (4) the union now proposed is sure to come; (5) the time cannot yet be predicted. The evaluation and estimates are my own and do not necessarily reflect the views of other members of the negotiating committees.

1. *A Plan of Union Is Ready*

The printed volume is entitled *The Plan Providing for the Union of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States and the United Presbyterian Church of North America as the Presbyterian Church of the United States.* The cover of the book carries the note, "Issued for study, and subject to further revision." Comments and criticisms may be submitted until April 1, 1953. The responsible commissions of the three churches will meet jointly in April to consider further revisions, and each commission, after consultation with the other two, will formulate recommendations to its General Assembly. Whether the recommendations will ask for a year of study only or for voting during 1953-54 will be decided at the April conference.

That the plan is a comprehensive document is evident from the rather startling discovery that in printed form it runs to 300 pages. It includes not only articles of agreement and various introductory, supplementary and historical materials but also a constitution covering doctrine, worship, government and discipline.

This is the first time these three largest Presbyterian churches have discussed a three-way union seriously. There were occasional conversations before World War I, but none ever reached the negotiating stage. In the rising tide of ecumenical interest during the 1920s, a series of conferences on organic union was held by five Presbyterian and Reformed churches in the United States, of which the churches of the present plan were three. Ultimately all but two of the five withdrew. These two, the Presbyterian Church in the U.S.A. and the United Presbyterian Church, drafted a plan of union. However, in 1934 the United Presbyterian General Assembly decided by a very close vote not to send it down to the presbyteries. It was seventeen years later that negotiations between these two churches were resumed. Meanwhile, in 1938, the General Assembly of the Presbyterian Church, U.S.A., accepted the general invitation issued the preceding year by the General Assembly of the Presbyterian Church, U.S., and there were inaugurated reunion negotiations which during the ensuing ten years produced three issues of a tentative two-way plan of union.

In 1950 the general assemblies of these two churches issued an invitation to other Presbyterian and Reformed bodies in the country to join them in the discussion. In 1951 the General Assembly of the United Presbyterian Church accepted the invitation and a committee set to work on a new three-way plan, based on, but different from, the two-way plan which had been developed.

It is expected that this will be an acceptable plan to most of those with whom the union itself is acceptable. Votes against uniting will in fact be votes against any union of these churches, not against this particular plan of union. There are elements in the plan which some in the three churches will prefer otherwise, but they are not essential elements. We realize full well that the plan, containing a whole Presbyterian constitution as it does, would not be acceptable to all readers of this report or to all church bodies. But these are Presbyterian churches which have always had constitutions essentially like the new constitution.

2. *The Presbyterian Church in the U.S.A. Is Ready*

Of course, the present writer has no authority to make so categorical a statement about or in behalf of his church. There is no specific vote to this effect on record. But all indications support the statement as a factual one.

Almost constantly for a quarter of a century our General Assembly's Permanent Commission on Interchurch Relations, or its predecessor the Department of Church Cooperation and Union, has been actively engaged in negotiations with representatives of either the United Presbyterian Church or the Presbyterian Church, U.S., or both. Reports have been made to General Assembly after General Assembly. Vote after vote has been taken that reflected the conviction and the attitude of the various general assemblies. Over a period of years this may be taken as a reflection also of the sentiment in the presbyteries whose elected commissioners make up each General Assembly. Without exception the result has been not merely favorable but enthusiastically favorable to union with these other Presbyterian churches.

This does not mean a sentimental desire for union for the sake of union or union on any casual basis. Our church's record gainsays that. It does not mean even that this union is unanimously desired in our church. But it does mean, I venture to predict, that the practical and historically sound proposals now before the churches will

receive overwhelming approval throughout the Presbyterian Church, U.S.A.

This is a more positive prediction than can be justified about the vote in either of the other churches. However, as Dr. Gibson pointed out in his article, the informational overture sent to United Presbyterian presbyteries in 1951 brought a vote of five to one in general favor of this three-way union. Dr. Caldwell tells of a steadily growing support of union in the Presbyterian Church, U.S., but also of a vigorous organized campaign against it. Whether the required three-fourths of the presbyteries are ready to vote affirmatively is not known. But it is known that an increasing multitude of earnest people in that church, as in the other two, are working and praying that these separated branches of Christ's church may become one.

3. *Union Is Never Easy for Presbyterians*

Our principal American Presbyterian churches and by and large the Reformed and Presbyterian churches throughout the world have a notable record of cooperation. Three-quarters of a century ago they formed an alliance which is the oldest worldwide interchurch body. They have today the largest number of constituent churches in the World Council. From the beginning of the ecumenical movement they have been active on each level of church life and work. But they have not often merged with other churches either within or without the "family." Whether our record of union is really behind that of other churches I do not actually know. But it is less impressive than is our record of cooperation. There are various reasons, ranging from history to temperament.

One basic reason probably is the possession of constitutions. Such constitutions as those of our three churches make for stability and orderliness and good standards. They give content to a church's doctrine and government. Presbyterians will be slow to give them up or to reduce their scope. But being constitutions they are not easily changed or merged. It is gratifying, therefore, that three large representative committees have been able to agree upon the many details of a constitution for the united church and have it ready to submit for approval.

4. *The Union Now Proposed Is Sure to Come*

Such a union is so natural and so much needed for the larger good of the church, and is desired by so large a proportion of ministers and people in the separate churches, that it will surely come sooner or later. It does not seem presumptuous to say that this will be in obedience to the will of Christ. Opponents to the union not infrequently say something like this: "I know it is coming, but I do not think it is in accord with Christ's will, and I feel I must do all I can to delay it." The writer hopes it will not be delayed much longer; but whether on the present plan or some other, whether in a three-way or four-way or first of all a two-way union, it will come. Under God there is in all these churches a conscience and a will about union never there before.

In their statements in these columns, Dr. Gibson and Dr. Caldwell listed various reasons for this union. With these I fully concur. Reasons from a Presbyterian, U.S.A., point of view could be outlined but would parallel at many points the lists already given. In terms of common background, doctrine, government and practice, in terms of efficiency, economy and mission, in terms of the need of our times for the united witness of churches with such similar message and method, in terms of God's call to unity, the arguments for this union seem to this writer unanswerable; and the arguments against it seem quite secondary even though recognized as important.

This union will bring together 90 per cent of the Presbyterians in the United States, although it includes only 30 per cent of the Presbyterian bodies. There are today eleven churches in the United States which use the name Presbyterian, and four others which use the name Reformed but are considered part of the family. Both the Presbyterian and Reformed groups hold a Reformed doctrine and a presbyterian form of government.

The combined communicant membership of the three churches considering union is almost 3½ million. The combined membership of the eight "Presbyterian" bodies not participating in the union is approximately 150,000, of whom 80,000 are in the Cumberland Presbyterian churches and 30,000 in the Colored Cumberland Presbyterian churches that remained out of the reunion with the Presbyterian Church in the U.S.A. in 1906. Next in size is the Associate Reformed Presbyterian Church with approximately 25,000 members. The Associate Presbyterian Church of North America (related to the Scottish secession movement of 1733), with but eight congregations and about 300 members, is the smallest separate body. There are two "Reformed Presbyterian Church" bodies, with 1,500 and 5,000 members respectively, which are related to the Scottish Covenanters. There are two small bodies which originated in the controversies of more recent times, the Orthodox Presbyterian Church, with about 8,000 members, formed in 1936 under the leadership of J. Gresham Machen, and the Bible Presbyterian Church (for which no statistics are available), formed later under the leadership of Carl McIntire. A full "family" union would include all eleven of these bodies, but in light of the facts, such a union is out of the range of possibility.

It is not unreasonable, however, to hope that one day the six largest of these churches will be united into one. That is not a present possibility, but if the three churches which have drafted the plan can be united, they will bring nine-tenths of the Presbyterians in the United States into one church, with the door open for others to enter the union at any time. And eventual union of this new united "Presbyterian" church with one or more of the four "Reformed" bodies would be a reasonable expectation.

5. *The Time of Union Is Yet to be Determined*

The earliest possible schedule would be this: submission of the Plan of Union to the presbyteries by the three 1953 general assemblies; approval by presbyteries during 1953-54; confirmation by the three 1954 general assemblies; consummation of union by the 1955 general assemblies. The actual schedule, following this sequence, obviously depends first of all on the date of submission for vote. The process thereafter will require two years. If the 1953 general assemblies send the plan down to the presbyteries "for study only," the voting will be postponed at least a year.

As already stated, there will be no decisions about spe-

cific recommendations until the joint conference of the three commissions April 7-9. Each General Assembly will then decide whether to accept the recommendations thus made.

The three present constitutions specify how the respective churches must vote in order to unite with other churches. The votes required are as follows: (1) a majority in each of the three general assemblies; (2) during the ensuing year, a majority in each of two-thirds of the 259 Presbyterian, U.S.A., presbyteries and in each of two-thirds of the 51 United Presbyterian presbyteries, and in three-fourths of the 85 Presbyterian, U.S. (Southern), presbyteries; (3) confirmation by a majority vote in each of the three general assemblies one year after the first vote. It is a rather important factor in the possible time of union that the constitution of the church where there is organized opposition requires an approval of three-fourths of its presbyteries, whereas in the other two churches the requirement is only two-thirds.

A frequent and natural question is this: If two of the churches approve the union and one does not, will the two unite? The answer is No. If there should be such a division and two wish to go ahead, a new vote must be taken. There are some who would prefer not to have this limitation, but a study of the whole situation indicates that the "all or none" provision increases in two of the churches the prospects of a favorable vote.

This definite movement toward union is the outgrowth of a long development. The three churches have lived beside one another for nearly a century. Drawing close enough together to draft a plan of union has been a gradual process—too gradual, most of us will feel. Ten years of work has gone into the formulation of the union document itself. It is not the product of changing moods or current trends. It has its foundation in history and conscience and will. It is now presented not with easy optimism but with hope and confidence that God, through the dedicated understanding, vigor and patience of our peoples, will bring together these three branches of his church.

Letter from Berlin

By an American

THE PROSPECTS we face here in East Germany are indeed dark, but do not make them out to be worse than they are. It is a great temptation for you who are far away to imagine that the picture behind the iron curtain is so black that a little better or worse does not matter. Believe me, it matters terribly, not only to our Christian friends here but to God in his providence. So when you pray for Christians here, start with thanksgiving. Thank God that everywhere in the Soviet zone, congregations gather unhindered to worship; that children, even the children of Communists, are being educated in the Christian faith by 12,000 teachers of religion who have been employed since 1945; that men's, women's and even youth groups are thriving. Praise the Lord that the truth can still be spoken in the Soviet zone when a Christian pastor has the courage, and that when he speaks the truth in love, as the New Testament bids him do, it radiates out into society and humanizes people in a thousand little ways.

Too Much for Berliners

But above all, thank God that there are men in the church here whose faith is great and who therefore face the coming of death with the confidence of soldiers whose Lord has already conquered that fortress. Let me try to give you the feel of this kind of faith through a sermon I heard. The text: "The voice of one crying in the wilderness, 'Prepare the way of the Lord. Make straight in the desert a highway for our God.' " Must we then, asked the preacher, prepare the way for the Lord? No. God in his angels, God in his Christ, builds the road that reaches us human beings. He creates faith in our hearts, not we. He comes to us with salvation in spite of us. Without him we cannot move one stone or set foot upon the way of faith. He does it all in Christ. He conquers and possesses us. "The Lord God comes with might, and his arm rules for him." That is what we are privileged to believe, in spite of all the evidence of the world. And that is the gospel, the source of our joy.

Well, that was a bit too much, even for a West Berlin congregation. But the preacher does not come from West Berlin. He comes from the East zone. He sits in an office through which the problems of the zone stream every day. He meets teachers forced to teach lies because they love their pupils, and farmers forced to cheat and steal or lose the last shred of their independence, and a thousand other such people. "Do you think it would be the gospel of Jesus Christ," he asked, "if I told these people that anything depends upon what they are able to build or do?"

To put it shortly, these Christians hope in the power and victory of the Lord Jesus Christ, and in that only. This preacher I have quoted is one of the church's most realistic statesmen. He is a man whose faith makes him free to see the political picture just as it is. American statesmen almost always live in the hope that the communist system will soften up or collapse, in this generation or the next, and that the iron curtain will be torn away. But terrible as communism is, there is no real evidence to back this hope. It is much more probable that the world will fall for a long time to come into two halves; that total planning and the secret police will destroy every organization which does not draw its life from the state; that our friends and their children will be silenced or will die in labor camps building great projects for the Russian war machine. The likelihood that this will happen to them is greater if

they have dared to go on thinking, praying and acting in the freedom they have in Christ.

There are times and places—and this seems to be such a time and place—when human beings are called to live directly in the prospect of their own death and the death of all that they value and love. It is then that faith in salvation from God becomes a decisive thing. It makes all the difference between "this Communist hell" and "God's beloved Soviet zone" whether or not in this dying society Christians live every moment and finally meet their death as witnesses to the salvation which God has "prepared in the presence of all peoples." The alternative is to go crazy.

Three Ways to Go Crazy

There are three very simple ways of going crazy in the Soviet zone. One is to sink gradually into the insanity of communism itself, taking on its points of view one after another, fooling oneself about the facts and communism's conflict with the Christian faith. A second is to burn with hatred against communism until one joins an underground resistance movement. This act, in East Germany today, is like the despairing fanaticism of a Muslim dervish when he goes berserk. The third, and by far the commonest, way is to see mirages on the horizon of the future. One observer estimated to me that over half of the people of East Germany are hoping for the next war, which means to them that American tanks and airplanes will rescue them from the Soviets. They feed this illusion on the smallest scraps of information or on nothing but rumors, and still it grows. What is there to take its place but faith that salvation is only from God?

But can such faith bear fruit? What sort of Christian action comes out of it? Here are a few examples coming in recent months. A lawyer gave a lecture to a congregation on the question: How can a Christian be a lawyer? His answer was that the Christian lawyer cannot stand aloof in a communist court of law, when the whole law system is unjust and the man accused is innocent by every normal standard of justice. He must put himself in the dock beside the defendant. He must make clear to the communist court that he, the Christian lawyer, is being accused and condemned along with the innocent man. The court must be made to see that neither Christ nor his church leaves an innocent man to suffer alone. They carry and share his fate. Until now God has spared this lawyer to continue defending innocent men in the courts of communist Germany.

Publicly Named

Recently the church leadership in East Germany set aside a certain day on which all the congregations were to pray for prisoners, and permission was given to each parish to pray by name for those of its number who are in prison. Many pastors were afraid to act as directed. But in one parish the pastor named two men who were to be tried the next day and condemned. The next day the communist judge spent more of his rage threatening the church than denouncing the prisoners. In other churches some names were heard in public for the first time in seven years—names of prisoners of war still in Russia, names of kidnaped workers, names of some of the thousands who have simply disappeared in the night.

The most dramatic case was that of a student who was expelled from a university because, in conversation, he had declared that the commandment of Christ requires a Christian to love all men, even his enemies. "Does that mean you refuse to hate Pest General Ridgway and Warmonger Adenauer?" he was asked. (The epithet given Ridgway refers to charges of bacteriological warfare in Korea.) The student replied: "Yes, the commandment includes them also." Whereupon, like the high priest of old, the communist publicists shouted, "What need have we of further witnesses? We have heard his blasphemy." The student had to flee, but he was not deserted. The church officially asked the government for an explanation and made it clear that to persecute a man for loving all men was to persecute him for his faith in Jesus Christ.

The farmers and their problems are the main concern of pastors in the zone today. It is often the pastor who must be their spokesman when their courage fails. He must help them to hold onto their land when they are ready to give up, or to go on living when they are forced into a "production cooperative." He must deal with their problems in his sermons and in his daily calls. Here the salvation which God has prepared becomes the only sanity in a mad world.

'There Is the Blessed Place'

What is our relation to this situation? Is it right to think of this existence under pressure as the only real Christian life? Last summer I heard a student ask that question of an East zone pastor. He replied: "Where God puts you, that is the blessed place. Rejoice in its opportunities! If I were an American, I would rejoice in God's grace just the same as I do here. I would glory in freedom and the opportunity to use material things to his glory, in trying to carry out the tremendous world responsibility which he has laid on her statesmen and people."

Do not think of our Christian friends behind the iron curtain as heroes doing superhuman things, far beyond our power to help. They are poor, weak, sinful human beings, as we are. They have families and homes to protect, as we have. They did not choose the Russian occupation. It happened to them. In the confusion, the fear, the uncertainty of their lives they try to respond and react as men of faith. So would we, if we were there. That is why your prayers and your gifts are so terribly important. They are concrete evidence of Christian love. They strengthen faith when it might give way. They make our East zone friends realize that other believers like themselves are carrying their burdens, that the fellowship of the Holy Spirit is something real.

East zone Christians are using the talent that has been given them. Can American Christians with their ten thousand talents, or British Christians with their five thousand, say the same? We face the same question that the East zone Christians face. It is: How can we most efficiently die? How can we use all these riches which God gives us for the moment—our huge industry, our world power, our democracy and freedom—for the simple business of responsible service to our neighbor without for a moment making our life dependent upon them? That is the Christian witness, with one talent or ten thousand. With this witness, and in the faith behind it, we belong together and need each other, on both sides of the iron curtain.

While the Supreme Court Ponders

By Renwick C. Kennedy

THE PROFESSOR threw the class open for discussion. "This essay by Aubrey Burns, 'Segregation and the Church,' that I assigned you," he said, "makes the point that of all our institutions the church has lagged farthest behind in actually doing something about segregation. There isn't much lynching any more. Poll taxes have about disappeared. Segregation has gone in interstate transportation. There are Negro policemen and Negro baseball players. Negroes vote almost everywhere. Segregation has gone in the military service. It has nearly disappeared in labor organizations. It is disappearing in most types of employment. Even the schools in many states are nonsegregated. But Mr. Burns says that in the church it has hardly budged. Is that true, Mr. Jones? What would happen if a Negro couple came to your church next Sunday morning?"

"Well, sir," Sophomore Jones replied, "I doubt if anything much would happen right then. I don't think anybody would ask them to leave. But it would make all of us nervous, and I think somebody would ask them not to come back."

"They used to come to white churches," another student said. "There is an old church up here in Yaupon county that has a gallery in the rear where the slaves used to sit."

"Yes," said the professor, "I know. I remember up in South Carolina when I was a child there were Negro members of the church I belonged to. They came every Sunday and sat in the back pews. But they don't any more."

"I wouldn't mind going to church with Negroes," said Alice Smiley. "I think it is a denial of human brotherhood and of the Christian religion to refuse to worship with anybody who believes in the Christian religion. I would go to church with them, but that is all I would do. I don't want to go to school with them, and I don't want to have social relations with them."

"How about you, Mr. Schultz?" asked the professor. "Would you be willing to share your religion and your church with Negroes?" Mr. Schultz was a young giant with black hair and eyes and a flashing smile who planned to be a minister. He was popular with the students.

"I don't know, sir," he said. "They have their own churches. Why not let them stay in their own churches? I don't know whether they want in our churches."

"Maybe they don't, but would you let them in if they did?"

"Well, who says segregation is right or wrong? In my experience with the Negro race I find that it would cause more trouble than now exists to remove segregation. But I don't worry about this. I feel that the church should spend its time teaching people to live for Christ and to be prepared to live with him in eternity instead of trying to fix it so two races can live together in harmony here. More of discord than harmony would be the result of that."

"I see," said the professor.

A little girl in the back of the room spoke up. "I don't know what I think," she said. "But I know this—it doesn't sound good to me when a man who is going to be a preacher can't find enough room in his religion for another race of people."

The class laughed at this acid comment, and Mr. Schultz flushed. "There isn't but one race," he said, "and that's the human race."

"The only race in your church is the white race," the little girl retorted.

I

"Let's not have any fist-fights in class," said the professor. "Maybe we had better leave the church alone. Let's think about a Negro in this town. Suppose you were a Negro living here. How would you fare as a citizen?"

"I would pay taxes and be drafted into the army," John Sullens said. "Those are two rights of citizenship I would perform."

"But I would have a lot of disadvantages," Josiah Warren said. Josiah was another student who planned to be a minister.

"What, for example?" the professor asked.

"Well, I could not go to any of the uptown churches. I would have to sit in the gallery at the picture show. I couldn't go to any good restaurant. And there are a lot of other things I couldn't do."

"Let's hear from the class. What are some other things you couldn't do?" the professor asked.

"You couldn't attend any of the programs here at the college," one student said, "and you couldn't go to this college."

"There are a lot of jobs you couldn't get. You couldn't work in the big stores on the square. You couldn't get on the police force or in the fire department," another said.

"You couldn't be served at the soda fountains."

"You'd have to go into the basement if you go to the hospital."

"I don't know whether you could practice law or be a doctor. It would be mighty hard to do. Maybe you could be a doctor if you had your own hospital."

"You couldn't belong to the country club." This drew a laugh.

"But you could buy anything you wanted in any store in town if you had the money," said the little girl in the back row.

"Well," said the professor, "we're talking about things we have known all our lives, but maybe we have never thought about them very much. What do you think about it? Is it right or wrong? The Yankees tell us it's all wrong."

"They treat 'em worse than we do," said Schultz. "They segregate them up north. They push 'em off in places like Harlem. I was there once. Those New York Negroes live in filthy tenements in a heap worse condition than our southern Negroes. I'd rather live in a dog-run shack than one of those crowded tenements. They have race riots in places like Detroit and Chicago. We don't have 'em down

here. They hate 'em up there worse than we do. Our Negroes down here are a heap better off than those up there."

"Well, I don't agree with that," said a blonde girl in the front row. "I don't see why any Negro would want to live in the south when he can live as decently as a white person in the north."

"You don't have any race prejudice?" Schultz asked.

"Oh, I wouldn't say that," she replied. "I suppose I do have. I think I would feel differently if I had not had it instilled in me my whole life that I am on a higher level than the Negroes. Young children don't seem to mind playing with Negro children of their own age. They have not been taught that skin color makes any difference. To me this proves that race prejudice is learned behavior. It has to be taught. Yes, I believe in segregation and I will always believe in it, but I believe in it because I was taught it from childhood, and even if I do believe in it and prefer it I don't say it is right."

"Yes, yes," said the professor. "I understand what you mean. It just isn't clear at all. Maybe not to any of us. Maybe not to anybody anywhere, except maybe to a few saints. Anyone else have anything to say?"

"I do," said another girl. "I think the situation is the meanest and most dishonorable thing anywhere in the world. I don't know how I would feel if I were placed before a Chinese or a Jew or a Samaritan and told to hate him. Maybe if I was taught to hate him I would hate him. But I have been taught to hate the Negro and I don't hate him. I am against segregation in all forms, even to marriages. It's the most unfair thing I have ever known. I'm for educating Negroes and whites together from the kindergarten on."

This outburst called for a few groans and whistles from the class.

II

"You can say what you please. Just express yourselves," the professor said. "Would any of you be willing to go to school with a Negro?"

Jasper Wright, a studious boy, spoke up. "The idea of going to school with a Negro makes me feel strange. I don't know whether I am prejudiced or not. I think I am broad-minded. I like to be fair. But the idea of a Negro roommate does not appeal to me. Maybe one could learn to associate with them. I can't say I want to. In my heart I know I am not being fair. Just because another person's eyes are a different color from mine does not make me feel strange. Why should I feel strange because his skin is a different color? But I certainly feel that marriage with a person of a different race would be wrong. There are many problems. I just don't know the answer. But I don't feel right associating with Negroes. It makes me feel strange. I don't like it."

"I would not mind mixing whites and blacks," Thomas Lee said, "except for one thing. The danger is intermarriage. I do not believe that when God made us white and black he intended for us to mix. If he did intend this why didn't he make us all the same color? I think there would be a limit to mixing the races if everyone could see this matter in the right way."

"I have no ill feelings toward the black race," Marianne Roland said. "I suppose I have some prejudice. All of us have been taught all of our lives that we are superior to Negroes, and I feel that I am, but I don't know that I am. But I think they ought to have equal rights with us. A sudden social change in segregation would be a great shock to me, but I would get adjusted to it. I am not afraid of it."

Edward Weeks, a country boy, said: "Some of the best friends I ever had were Negroes. I have lived with them and I can do it again. It won't kill you. Some people say they are dirty and mean and get drunk on Saturday and all that. Well, I take up for them and say the white race is just as bad, and as a matter of fact a heap worse. A sorry, mean, good-for-nothing white man is a heap worse than any good-for-nothing nigger I ever saw."

III

"The time is about up," said the professor. "I just wanted you to talk and to let you see what you think about this. I don't believe most of us know what we do think."

"It'll all work out in time, professor," Schultz said. "If the Yankees and the government will leave us alone it'll all work out, but it's going to take time and a lot of it."

"That seems to be a widely held opinion," said the professor.

"And a false one," the little girl in the back row snapped. "You don't solve anything by doing nothing."

"But when you don't know what to do, why not wait?" Schultz asked.

"You might try practicing your religion," the little girl said.

"Religion has nothing to do with it," Schultz replied.

"Sez you," she answered.

"Thaddledo, thaddledo," the professor said wearily. "Time for one more comment. Anyone have anything to say?"

"Yes, I have something to say," came from a little boy named Richard Carson who sat by the window. "I'm in favor of segregation. I know that I'm better than a Negro, and I don't want to go to school with Negroes. I'd quit before I'd go. This is a democratic country and the majority of the people want segregation. If the Supreme Court decides it is unconstitutional to have segregation, then let's change the Constitution. Our government is to protect us and execute laws wanted by the majority. It has no right to dictate who our next-door neighbor will be. I am solid in favor of segregation."

"In one minute the bell will ring," said the professor. "Let's take a vote. How many of you would be willing to admit Negroes to this college and go to school with them here?"

The vote was nineteen ayes and twenty-one noes.

Prospectus

THIS LIFE is but a backward glance,
A glimpse ahead, where each may see:
Bright mansions built against the sun—
Or dungeons for eternity.

WILL ERWIN WILSON.

MARCH SURVEY OF BOOKS

Freedom vs. Establishment

THE PROTESTANT DISSENTING DEPUTIES. *By Bernard Lord Manning. Edited by Ormerod Greenwood. Cambridge University Press, $10.00.*

THE PROTESTANT Dissenting Deputies, for over two centuries, have constituted a British counterpart of the American Civil Liberties Union, designed specifically to protect the "civil rights" of Dissenters wherever they might be threatened. To avoid the delays occasioned by travel and slow means of communication, this responsibility was assumed by the churches of the old dissenting denominations "in and within twelve miles of London." The Deputies consisted of two members chosen annually from each of the London congregations, and their executive arm was a smaller Committee of 21 which met at frequent intervals to instigate court actions, mobilize public opinion, and bring the pressure of "the Dissenting interest" to bear upon Parliament.

The Deputies carried on agitation for the repeal of the Test and Corporation acts, for the removal of disabilities with regard to registration of births, performance of marriage rites, place of burial, and opportunities for education, and for the abolition of church rates, church courts and the establishment. The largest portion of their resources, perhaps, was devoted to providing legal aid to Dissenters whose rights had been infringed in areas where no local attorney dared take their cases. In these situations, where local bigotry and the social and financial power of the establishment made it impossible for the injured party to secure counsel, the Deputies would send down one of their own number or would employ a London lawyer to take the case.

The "Minutes of the Deputies," which provides the basis for this study, tells an almost incredible story—the imprisonment, for example, of two Welshmen as late as 1838 for failure to attend the services of the established church. Even in 1870 the Deputies found it necessary to contribute to a fund for the relief of nonconformists evicted because they voted against their landlords' political views. At an earlier time those who "scrupled marriage" according to the rites of the establishment and were married within their own congregation were arrested for living in fornication.

The most notorious illustration of the harassment to which the Dissenters were subject is the so-called "sheriffs' cause." Some fertile brain hatched the idea of appointing Dissenters to municipal offices from which they were barred by law and then proceeding to levy fines against them for failing to discharge the responsibilities which they were unable to assume. Only a careful perusal of the Minutes will reveal the extent of the venom and meanness and relentlessness of the persecution which went on, sometimes within the law, sometimes outside it. It is a story of riots, assaults upon clergymen, destruction of property, refusal of magistrates to register meetinghouses, misappropriation of property left in trust for the churches, and organized boycotts. When mention is made of "the dissidence of Dissent and the unreasonable readiness of Dissenters to take offense," the author reminds us that it is important to remember the soil which produced this frequently unlovely aspect of nonconformity.

In many respects the story, in a different setting and involving different groups, is exceedingly modern. It serves to remind us of both the unhappy consequences of an establishment of religion and the fact that the struggle for religious freedom is not yet won.

Possessing the right of approach to the king and the court, the Deputies during the 18th century were frequently called upon to speak in behalf of the churches in the American colonies, intervening to secure the licensing of meetinghouses, and so on. On other occasions, however, the Deputies felt compelled to admonish the New Englanders and to urge them to remember "the good old cause" of religious liberty around which their fathers had rallied during the later phases of the English civil wars. Such an admonition is still pertinent.

WINTHROP S. HUDSON.

For Japanese Bible Students

SEISHO SHIN-JITEN (NEW BIBLE DICTIONARY). *Edited by K. Baba, A. Miyauchi, and I. Takayanagi. Shinyaku Shuppan Sha (Protestant Pub. Co.), Tokyo, Japan, 650 yen (about $1.80).*

THIS concise Bible dictionary in Japanese was originally prepared by Baba, who was later joined by Miyauchi and Takayanagi in its completion. It contains more than 2,700 items including such pertinent terms as trinity, synoptic and canon. The appendix consists of a brief introduction to the Bible, tables of chronology, weights and measures, maps and photographic illustrations.

For its size—about 3½ by 6½ inches—this dictionary embodies a remarkably adequate selection of material. Its historical data are generally up to date. Thus in the short account of the history of Bible translation, reference is made to our Revised Standard Version of the New Testament; and in the discussion of biblical manuscripts the Isaiah scroll so recently found near the Dead Sea is mentioned.

There are comparatively few faults. Despite the introductory note equating Japanese yen with American dollars, this principle is not followed, perhaps because of the fluctuating value of the yen. And although the apparatus of the dictionary is based upon modern criticism, it contains a picture of the "tomb of Jonah."

This dictionary is not intended for advanced theological students but for the general public. As such it should be a significant means of enlightening the average reader of the Bible in Japan.

TOYOZO W. NAKARAI.

Hope Deferred

WHEN THE GODS ARE SILENT. *By Mikhail Soloviev. Translated from the Russian by Harry C. Stevens. David McKay Co., $3.95.*

IN THE opening days of the French Revolution many young idealists saluted with great enthusiasm the dawning of liberty and brotherhood. Wordsworth thought it was "bliss in that dawn to be alive, but to be young was very heaven." Schiller wanted to kiss the entire world—a rather unselective gesture! Then came the Terror, and the fires of enthusiasm were speedily dampened. So, with the coming of the revolution in Russia, many people hoped for a new era for the common man after the overthrow of the tsar. Gradually, with the Bolsheviki and later with the Communists, came the realization that again the common man had been betrayed and given over to even more bestial, selfish and cruel masters.

The author of this novel lived through those days of degeneration and brutality, and became later a warrior in the struggle for the liberation of the human spirit. He escaped to this country in 1951.

Here we have the story of a peasant family, and especially of the youngest son, Mark Surov. The boy goes through various stages of growth, first as a Communist military man who believed thoroughly in the propaganda of the party. His duties took him to many parts of the country, and he was able to see the ramifications of the Communist system of central control. Later, in Moscow, he had an opportunity to view the party organization from a point of vantage; everywhere he found spying, selfishness and terrorism. As he saw more and more the discrepancies between teaching and practice, he became increasingly aware of the greedy drive for power of the leaders and of their ruthless suppression of those who dared to differ with them, and he himself experienced some mistreatment and discipline. His zeal chilled, and he sought means of escape. The dream of a better future was becoming a nightmare. The great purge sickened him utterly. Unlike the author, Mark chose to remain in Russia to fight for her people behind the enemy lines, still having hope that God would bring forth another sunrise in the east. It may be a long wait.

This novel gives an effective description of the life, hardships and spirit of the Russian peasant, and his great capacity for suffering. The weaknesses of communism are depicted both directly and indirectly, but there are some glimmerings of hope that eventually the fires of liberty will break out. In general, the picture is one of great gloom and depression. Man's inhumanity to man is shown in lurid and awful colors.

The author implies that a conflict is going on in the hearts of many people between love for Russia and hatred for Stalin and his satellites. They still fear to withhold lip service. The outcome lies in the lap of the gods, and at present the gods are silent.

LEE E. CANNON.

Subtlety with Vigor

HEMINGWAY, THE WRITER AS ARTIST. *By Carlos Baker. Princeton University Press, $4.50.*

CARLOS BAKER here surveys the development of Hemingway as a novelist of ability and artistry. The changing world since 1920 is the background of the portrait of Hemingway as artist. Mr. Baker is a judicious critic whose book will be illuminating to those who have read Hemingway since the first publication of *In Our Time* in the early 1920s. To members of Hemingway's newer audience, especially the many who have made his acquaintance through *The Old Man and the Sea,* this book will serve as a guide to his earlier works.

Baker's is a well integrated volume. The introduction is an epitome of the book and shows the careful plan which is the basis of each of its twelve chapters. These chapters are a persuasive exposition of Hemingway's work and an account of what he has accomplished during the past 30 years. Comment and interpretation are based upon careful analysis. Evaluations are conscientious and sympathetic. Hemingway's distinction as a short story writer is underlined:

> The early discipline in the short story . . . taught Hemingway his craft. He learned how to get the most from the least, how to prune language and avoid waste motion, how to multiply intensities and how to tell nothing but the truth in a way that allowed for telling more than the truth.

Baker's concise and stimulating analysis of the short stories, the miniatures and the other prose articles is an incentive to reading. The reader will be prepared to enjoy their artistry—an artistry more even and concise than in the novels. Both earlier and later stories make the reader feel that Hemingway has never done better.

In discussing the novels of Hemingway, the critic examines each in detail. He considers first *The Sun Also Rises* and *A Farewell to Arms,* the two by which "Hemingway's reputation as a serious writer of fiction was established and consolidated." *For Whom the Bell Tolls* shows Hemingway at his greatest as a novelist. It is an artistic combination of experienced observation and characterization. Baker feels that two other novels, *To Have and to Have Not* and *Over the River and Into the Trees,* are not representative of Hemingway as writer and artist.

The author interprets Hemingway's development in a period of change. The "lost generation" of the 1920s was ably portrayed by many of its members—by F. Scott Fitzgerald, for instance, who saw its futility but succumbed to it. Hemingway, powerfully as he portrayed that sense of futility, did not succumb to it. His work during this period, says Baker, shows three influences: the time itself, his own experiences, and his friends.

Baker does not neglect Hemingway's poetry, but he concentrates on the prose. Of the latest Hemingway novel, *The Old Man and the Sea,* which fortunately appeared in time to be dealt with in this book, he says:

> This remarkable study in stoic endurance, with its underlying use of Christian symbolism, and its prose structure defined by the waves of the sea, is an excellent example of Hemingway's skill in joining art and nature, the truth of things and the poetry of things, a skill of which the present critical study has tried to take the measure.

The general reader will find that Baker's study is a many-sided and detailed measure of Hemingway's work. The special student will use it as a treasure for reference. Both will be grateful for two helpful devices: the "working check-list of Hemingway's prose, poetry and journalism," and that part of the index which gives the chronology of his works and lists all references to it—books, stories, selected articles and poems, as well as fictional persons—in this study. As a whole this study is indeed what its author planned—"a book about the special —and multiple—virtues of the work of Ernest Hemingway."

ROBERT CONOVER.

Writers Can Be Thinkers

SPIRITUAL PROBLEMS IN CONTEMPORARY LITERATURE. *Edited by Stanley Romaine Hopper. Harper, $3.00.*

CERTAIN OBJECTIONS are inevitable to a book of this kind. The work of 18 authors is bound to be uneven. Also, some repetition is to be expected, although the writers focus on quite different aspects of the subject; and the omission of some significant material will no doubt be detected by every reader. I regret particularly that no attention is given to the younger novelists who have published since World War II. However, the merits of this collection far outweigh the usual disadvantages in such a volume.

All the papers except the one by Denis de Rougemont were given at the Institute for Religious and Social Studies. That Rougemont's lecture was included is fortunate, for it is a forceful statement of the basic theme. He shows art to be extremely serious work, thus refuting the notion that it is "something ideal, something distinguished, vaguely *en rapport* with the Infinite, not useful for anything." If one feels that "modern" literature is, as the saying goes, a tale told by an Eliot, full of Pound and fury, signifying nothing, this book is to be recommended as an introduction to what the writers are getting at. And if one thinks contemporary religious thought is bewildering and possibly sterile, this book may be the most stimulating and illuminative reading available. The spiritual involvements and implications are documented by extensive reference to writers who are receiving most serious critical attention today.

Let me try to point out what each of the essays is about. The first six are essentially historical, tracing the impact of our recent intellectual history on the literature produced. James Johnson Sweeney, writing on "The Literary Artist and the Other Arts," prepares us for exploratory newness or contemporaneity as the basic tradition of art. Albert Salomon, in "Sociology and the Literary Artist," shows that, although literature went through a sociological stage, it cannot be accounted for in terms of the social process nor limited in conception to social reality. Irwin Edman traces the influence of philosophy, saying we could get our ideas whole and a generation earlier if we would read the philosophers. Horace Victor Gregory's "Mutations of Belief in the Contemporary Novel" follows the history from naturalism through scientific progress and psychologizing, and Theodore Spencer's paper on "Man's Spiritual Situation as Reflected in Modern Drama" is a similar presentation of the theater. Delmore Schwartz concludes the section with a discussion, done with humor and insight, of the calling, the temptations and the special language difficulties of the poet today.

Part II presents contemporary literature from the standpoint of the problems, resources and intentions of men of letters. The essay on "Theodicy, Poetry and Tradition," by David Daiches, shows that literary answers are not offered as philosophical solutions but "have force and meaning in virtue of their poetic expression." This paper and the one by William Barrett on "Existentialism as a Symptom of Man's Contemporary Crisis" are outstanding for their clarity and excellent documentation. Barrett cites the important sources and key conceptions in existentialism and emphasizes that this philosophy "is not the mere putting together of certain abstract propositions into a system; it is rather the concrete effort of the living individual to relate himself to his own life and the life of others around him. Quite literally, philosophy is a task that each individual has to perform himself." I rather think that these two papers constitute a convincing answer to Mr. Edman.

"The Use of Myth in Kafka and Mann," by Harry Slochower, is distinguished criticism of the two influential writers named, and "Metaphor and the Function of Criticism," by Cleanth Brooks, explains the perennial use of myth as expressive of man's soul and belief. Both are excellent treatments of important aspects of the general theme, as is Stanley R. Hopper's study of irony versus humble responsibility as perspectives on contemporary writing. There is also an article on "Mysticism as a Solution to the Poet's Dilemma" by Kenneth Burke with an assist by Mr. Hopper. It discusses Burke's ideas for an aesthetic synthesis of awareness by a symbolic technique.

I have already referred to Denis de

Rougemont's paper, which is the first of Part III. George R. Kernodle's "Patterns of Belief in Contemporary Drama" shows lines of positive belief in plays. Judah Goldin's "The Contemporary Jew and His Judaism" is an interesting presentation of this topic, with choice quotations from works which one is glad to know about. Wallace Fowlie, presenting the Catholic picture, limits himself to "Catholic Orientation in Contemporary French Literature," giving high points in recent French writing, all of it (except Sartre) being sympathetically treated. The essay reviews the Catholic outlook, discipline and cosmic optimism. The Protestant paper is Amos Niven Wilder's excellent Chap. X in his recent book, *Modern Poetry and the Christian Tradition.* I doubt if one can find in any one place a clearer portrayal of the Protestant situation than is given by Mr. Wilder's study of Allen Tate, Wallace Stevens and W. H. Auden. The final essay is by Emile Cailliet, entitled "The Literary Mind and Religious Responsibility"; it fittingly concludes the collection.

The book is fully indexed, and its price is surely on a cost-minus basis. At a cent a page, this publication is an excellent bargain. ERNEST L. SNODGRASS.

From Anxiety to Faith

THE COURAGE TO BE, THE TERRY FOUNDATION LECTURES. *By Paul Tillich. Yale University Press, $3.00.*

IT IS the conviction of Paul Tillich that every period of crisis in human history is marked by fear and anxiety, and this is only a little less true in what are called more normal times. The most significant term for the ways in which man has tried to overcome fear and anxiety is "courage." By "courage" Tillich understands "self-affirmation 'in spite of,' that is in spite of that which tends to prevent the self from affirming itself."

Courage in this sense is both an ethical and an ontological concept. As such it is pre-eminently useful "for the analysis of the human situation," for courage is not one virtue coordinate with others, but a concept by which even faith can be given a much-needed reinterpretation. An examination of human thought from Plato forward shows that "the ontological problem of courage has attracted creative philosophy" and "proved to be an outstanding key for the ontological approach to reality."

The meaning of "ontological" for Tillich is expressed as follows: "It is the function of an ontological concept to use some realm of experience to point to characteristics of being-itself which lie above the split between subjectivity and objectivity and therefore cannot be expressed literally in terms taken from the subjective or the objective side. Being *as being* transcends objectivity as well as subjectivity."

This, it would seem, is the key to Tillich's thinking. One wonders why he does not take the living unity of self-experience as the symbol or key to ontological thinking, rather than "some *realm* of experience." In self-consciousness subjectivity and objectivity are a living whole.

Alongside of courage is "anxiety"—"the state in which being is aware of its possible nonbeing." More briefly, "anxiety is the existential awareness of nonbeing." The conflict is not a sham battle, for "nonbeing is ontologically as basic as being." Being is said to embrace itself and nonbeing, and this gives meaning to self-affirmation as the creativity which affirms itself, "eternally conquering its own nonbeing." Nonbeing is another key concept with Tillich.

This basic anxiety is to be distinguished from fear which has a definite object that can be "faced, analyzed, attacked, endured." Not so with anxiety, "because anxiety has no object, or rather in a paradoxical phrase, its object is the negation of every object." The objects we fear are "symptoms of man's basic anxiety," which cannot be eliminated "because it belongs to existence itself."

Nonbeing threatens us in three directions and gives rise to three types of anxiety. It threatens man's ontic self-affirmation (fate, death); it threatens man's spiritual self-affirmation (emptiness, meaninglessness); and it threatens man's moral self-affirmation (guilt, condemnation). These are existential; "they are implied in the existence of man as man." But there are also pathological anxieties, indicating that a personality "has settled down to a fixed, though limited and unrealistic self-affirmation." Psychotherapists and psychoanalysts are prone to regard all anxiety as pathological and healing as the removal of anxiety altogether. Tillich rejects this. Medics may heal pathological anxieties, but they cannot heal existential anxiety. "The medical faculty needs a doctrine of man in order to fulfill its theoretical task." And theology must be joined with a philosophy. Anxiety cannot be removed; it can only be taken up into the "courage to be."

This is self-affirmation—"affirmation of the self as a self; that is, of a separated, self-centered, individualized, incomparable, free, self-determining self." "It is time to end the bad theological usage of jumping with moral indignation on every word in which the syllable 'self' appears." But "self" is correlated with "world," and self-affirmation means the courage to be as a part of a larger whole with which the self participates. Participation may, however, be in inadequate forms. Collectivisms, secular and religious, run counter to the self-centeredness of self, for "there is no center in a group in the sense in which it exists in a person." The "we-selves" are but "a common quality of ego-selves within the group." Tillich's readers will be greatly interested in his evaluation of democracy and Americanism in this connection.

The other side of the coin is individualism —the courage to be as oneself. This, too, has had many inadequate forms: the Enlightenment, economic liberalism, romantic and naturalistic philosophies, and modern existentialism. Collectivisms lead to the loss of the self, while existential individualism leads to the loss of the world.

"Neither self-affirmation as a part nor self-affirmation as oneself is beyond the manifold threat of nonbeing." A resolution of the problem is offered in the final chapter, "Courage and Transcendence, the Courage to Accept Acceptance." Answer is sought to the double question: "How is the courage to be rooted in being itself, and how must we understand being itself in the light of the courage to be?" The answer is in terms of faith—a faith which neither mystical union nor personal encounter fulfills. "Faith is the state of being grasped by the power of being itself." Faith is the experience of the power for self-affirmation. It is equated more with knowledge than with belief and trust: "He who is grasped by this power is able to affirm himself because he *knows* that he is affirmed by the power of being itself." This is "absolute faith" that transcends mystical union and personal encounter and presumably belief and trust. In fact, the personal, moral and spiritual qualities of faith seem to have evaporated in the process.

"Absolute faith" transcends the subject-object relationship of the faith of ordinary experience. The idea of God is transfigured and "theism is transcended." There are no valid arguments for the "existence" of God, but there are acts of courage in which we affirm the power of being whether we know it or not. "The God of theological theism is a being beside others and as such a part of the whole of reality . . . As such he is bound to the subject-object structure of reality, he is an object for us as subjects. At the same time we are objects for him as a subject. *And this is decisive for the necessity of transcending theological theism.*" "Theism in all its forms is transcended in the experience we have called absolute faith . . . It is the acceptance of the acceptance without somebody or something that accepts."

The term that best characterizes what I understand Tillich to teach in this volume is "Neo-Platonism," but I have tried to indicate the manner and content of his speaking for himself—an art in which Tillich is very competent.

R. E. GILMORE.

Shakespeareana

SHAKESPEARE AND THE RIVAL TRADITIONS. *By Alfred Harbage. Macmillan, $6.00.*

SHAKESPEARE AND CATHOLICISM. *By H. Mutschmann and K. Wenterdorf. Sheed & Ward, $6.00.*

WHEN one considers how many thousand critical students have scrutinized the works of Shakespeare and how many thousand books have been written covering almost every conceivable topic relating to the poet and his life and times, it may seem surprising that anything more remains to be said. Yet the flow of Shakespeare literature continues unabated, and most of it is not without justification in the eyes of specialists in this field. The two

books listed above seem to plow some fresh ground and their content and style are such that they should appeal to a wider circle than that of the professional Shakespeareans.

Dr. Harbage's contribution seems particularly fresh and interesting. His book received an award, offered jointly by the Modern Language Association and the Macmillan Co. for a book which "through sound research, contributes significantly to the understanding of English or American literature." His thesis is that in Elizabethan England there were two distinct kinds of theatrical companies, one deriving its tradition from the earlier open-air performances that appealed to the common crowd, the other from the plays and dramatic entertainments that had been staged in the manor houses of the gentry and nobility. These were the "rival traditions." The author not only traces the fortunes of these two types of theater but presents in great detail the evidence that they represented contrasting views of life and morals. The distinction between the two types may be best stated in his own words:

> That there were two distinct theatrical traditions in England, signalized by two distinct kinds of theater, until the date of Shakespeare's retirement, is sufficiently clear. To recapitulate—there were operating in the London area, synchronously with innyard and regular amphitheater playhouses of the popular troupes, certain smaller playhouses of chorister or pseudo-chorister actors. . . . The unroofed circular pit of the typical public theater attested its descent from the innyard, animal-baiting arena, and mere plot of ground where medieval throngs had gathered about a pageant wagon. The roofed rectangular auditorium of the typical "private" theater attested its descent from the banqueting halls of the wealthy or academic.

Shakespeare's theater belonged, of course, to the first of these categories.

There are available the lists and many of the texts of plays given at both kinds of theaters. The most interesting fact that emerges from a detailed comparison of these plays is the moral superiority of the "popular" theater. The common conjecture has been that those occasional passages in Shakespeare which seem to sensitive ears a bit indelicate were put in to "tickle the ears of the groundlings"—the proletarian standing audience in the pit. This is found to be the exact opposite of the truth. The plays designed for the elite were much worse.

The moral quality of a play, or of any other piece of literature, is determined less by the episodes which it includes than by the treatment of them. Part I of Harbage's book is entitled "Two Theaters." Part II, the major portion of the book, is "Two Views of Life." The evidence proves that the popular theater took life seriously, dramatized a high conception of the dignity of man, made virtue seem admirable and vice odious. It upheld the sanctity of wedded love and never depicted marital infidelity or sexual irregularity as comic material. The elite theater could be characterized by almost the exact opposite of these statements.

The question of religion in Shakespeare's plays is one to which it is difficult to give any explicit general answer. It is obvious that he treats Christianity respectfully, even though, in the manner of many Renaissance writers, he frequently mixes pagan and Christian symbolism and terminology. But was Shakespeare a Roman Catholic or a Protestant? *Shakespeare and Catholicism* is an earnest and scholarly argument to prove that he was a Catholic. The evidence is sought both in the records concerning his family and friends and in his plays. His mother is said to have been of an old Catholic family. His father's withdrawal from local office is interpreted as the result of his conversion to Catholicism, and the simultaneous apparent decline of his fortunes was merely the putting of his property into the name of friends so that his recusancy would not expose him to the loss of it. Shakespeare himself is said to have been married by a priest.

I do not want to brush aside too lightly these and the other historical points which are asserted as evidences of Shakespeare's Catholicism, for I have done no extended research on them and the Folger Library in Washington is not conveniently at hand; but I must say that in some cases in which the data are clearly spread on the record, these authors seem to draw their conclusions from very slender premises. They seem attorneys bent on making their case, rather than independent investigators.

Turning to the text of the plays for evidence of Shakespeare's Catholicism, the authors pay attention to his references to Catholic dogmas and customs, and to his portrayal of the Catholic clergy and of Protestant ministers, doctrines and practices. A point which they seem strangely to overlook is that a dramatist depicting historical characters who lived before the Reformation, or fictional characters in Catholic countries, would naturally ascribe to them some Catholic words and acts, regardless of his own religious opinions. As to the clergy, the despicable or absurd personalities of such (presumably) Protestant figures as Sir Hugh Evans and Sir Oliver Martext are taken as evidence of the dramatist's anti-Protestant sympathies; but his picture of Cardinal Beaufort, who is as treacherous and villainous as Iago, is first touched up by representing him as merely "mixed up in a rather undignified way in the political quarrels of the nobles," and then brushed off with the statement that at that time a good many princes of the church were like that. The whole argument from the text, though highly interesting, is entirely inconclusive.

Shakespeare may, in fact, have had Catholic sympathies. I doubt whether it can be proved, one way or the other. Certainly he was not noticeably anti-Catholic. Harbage's treatment is more judicious and better balanced. He indicates and illustrates the many inconsistencies in Shakespeare's treatment of religious themes. It may have been an intentional ambiguity. But as to the political aspect of Roman Catholicism in his day, he was neither ambiguous nor inconsistent. He was against it. Pope Pius V had excommunicated and deposed Queen Elizabeth in 1570, when Shakespeare was six years old. The echoes of that event reverberated for a long time. Political Catholicism was against the government, though not all Catholics were. Shakespeare was English to the core, and one can be sure that he was anti-papal on the issue between Rome and the queen, whatever his religious convictions may have been.

W. E. Garrison.

Books in Brief

Worship Services for Life Planning. *By Alice A. Bays. Abingdon-Cokesbury, $2.50.* These 34 worship services for young people are designed to throw light upon the crucial decisions that young people must make—about the choice of a vocation, the fundamental loyalties by which life is to be governed, the ways in which one may contribute to the making of a better world, the values that are best worth seeking, and the place of Christ in one's personal life. Each service is worked out so completely that it can be easily handled even by an inexperienced leader who may shrink from extemporization. Each includes a story illustrative of the theme. Many of the stories are flavored with a touch of romance. Mrs. Bays' long experience and her intimate contacts with youth in camps and conferences enable her to bring an unusual expertness to the preparation of such services.

Greek Historical Thought, from Homer to the Age of Heraclius. *Introduction and translation by Arnold J. Toynbee. New American Library, 35 cents.* The purpose is to exhibit the philosophy of history and the art of writing history as conceived by the Greek mind over a period of considerably more than 1,000 years. (The Heraclius mentioned in the title came to the throne of the Eastern Empire in 610 A.D.) A 100-page section giving biographical sketches of the Greek historians, including many unknown to most readers, is followed by topically classified extracts from their writings. This is an inexpensive pocket-sized "Mentor" edition of a work that was already a standard in its field.

Ambassador's Wife. *By Elisabetta Cerruti. Macmillan, $3.00.* The ambassador's wife who wrote this book was a Hungarian actress who met an Italian diplomat in Vienna, married him in Shanghai (1923), and during the next 20 years lived successively in a dozen capitals and had acquaintance with a great many of the makers of history during that period. Her picture shows that she would be an ornament in any embassy, and her vivacious and intimate narrative proves that her resources were much more than merely decorative.

W.E.G.

NEWS of the CHRISTIAN WORLD

'British Sunday' Resists Attack

House of Commons Defeats Proposal to Liberalize Restrictions—Help Asked to Restore Abbey

LONDON, Feb. 10.—Sunday observance in the traditional British style won a resounding victory when the House of Commons defeated by a majority of 200 votes a bill which would have given greater freedom for "entertainment" on that day. (See The Christian Century for Jan. 21, p. 84.) Commons also defeated, but by a margin of only 2 votes, a motion calling for a commission to examine the whole question of Sunday observance. Most church leaders favored the motion, but the powerful Lord's Day Observance Society, and the government as well, opposed any such investigation. So we are exactly where we were. People can do as they wish on Sunday—and the majority do *not* choose to go to church. An anomalous feature of present rules is that in many places motion picture theaters may be open on Sunday, but not legitimate theaters. Also, tennis and cricket matches are permitted, but not football.

Church Opinion Divided On Central Africa

The problem of central Africa continues to occupy much of the time and thought of our religious leaders. Many regard the government's plan to federate Southern and Northern Rhodesia and Nyasaland as a necessary economic and political step. Others consider it the last bid of the white man to maintain some sort of supremacy in central Africa, and fear that the native African will suffer under the proposed set-up. Church leaders who know Africa have been unable to agree on an official statement expressing church opinion on the federation plan, which has now been published. The plan does indeed attempt to safeguard African interests, and sets out on the road toward partnership in a multiracial society. However, none of the statements which have been issued by separate mission bodies welcomes the plan.

Plans for New City Temple Are Completed

The church meeting of City Temple, Leslie Weatherhead's church, has accepted plans for a new building on Holborn Viaduct. The plans, made by Lord Mottistone and Paul Paget, now await the approval of the London Congregational Union as trustees. The new building will cost $600,000. The church has $90,000 on hand, some of the remainder will come from war-damage compensation, and a worldwide appeal will be made for the rest. Outwardly, the new City Temple will have a familiar appearance; the old tower will be retained. But inside there will be a complete transformation. Instead of the old-style auditorium with a central pulpit, there will be an apse 50 feet high, with a holy table bearing a cross and flanked by choir stalls. The organ pipes will not be visible. The old building accommodated 2,500 worshipers, but the new church will have room for only 1,600.

Archbishops List Six Rules For Church Members

The two Church of England archbishops —Canterbury and York—have issued a booklet setting forth minimum requirements for church membership, as follows: (1) To pray every day and to read the Bible regularly. (2) To join in the worship of the church every Sunday and to observe holy days. (3) To receive holy communion regularly after due preparation, more particularly at the great festivals of the church and on the great occasions of their own lives. (4) To mark Fridays and the season of Lent by special acts of devotion and self-denial. (5) To contribute worthily to the work of the church at home and overseas, and to the relief of those in need. (6) To uphold the marriage laws of the church and to bring up children to love and serve the Lord.

Appeal for Help to Save Westminster Abbey

Prime Minister Churchill has lent his voice to the appeal for $3 million to save Westminster Abbey from ruin and decay. "Shall we in this valiant generation allow this building to molder under our eyes?" was one of the more striking passages in the speech he made on the subject. Gifts are already rolling in to save the abbey, one of London's most historic buildings. As the place where English monarchs have been crowned for centuries, its links with the past are strong indeed. Its walls are hung with memorials, and beneath its floors lie the ashes of the nation's great. But London's rain, fog and grime are wearing down the building. Unless reconstruction is started soon, the crumbling stonework will be beyond repair.

And So Forth

The flood disasters in eastern England stirred the sympathy and generosity of people throughout the country. In addition to the national distress fund, collections were made in most churches. Canon Whytehead of King's Lynn, in the center of the flooded area, told the Church Assembly that water was two feet deep in his church and fish were swimming around the pulpit. In his parishioners' homes, he said, water and mud stood deep in the lower floors and the "precious bits of furniture" they had gathered over the years were ruined.

Hubert Simpson, at one time copastor of Westminster Chapel, London, died recently at the age of 73.

After 20 years as editor of the London *Spectator,* Wilson Harris, a Quaker, is to retire.

Trustees of Mansfield College and other friends are presenting Nathaniel Micklem, retiring principal, with a portrait of himself.

CECIL NORTHCOTT.

1952's Contribution for Philanthropy: $4 Billion

At the annual meeting of the Golden Rule Foundation recently, it was reported that contributions for benevolent purposes in the U.S. in 1952 exceeded $4 billion, an increase over 1951 of about 10 per cent.

Renew Argentine Pastors' Rights

Government Says It Was All a Mistake; Sabanes and Sainz Henceforth May Preach Unhindered

BUENOS AIRES, Jan. 26.—Julio M. Sabanes and Angel Sainz, Argentine Methodist ministers, are no longer to be denied the right to preach. Shortly before the end of the year Bishop S. U. Barbieri was called in by the government's minister of foreign affairs and worship and notified that the earlier decision had been misinterpreted. (See The Christian Century for Oct. 15, 1952, p. 1200.) A government spokesman said that it had not been the intention to deprive the pastors of their clerical functions, but simply to deny them the power to represent the Methodist Church legally before the government ministry in question. In the meantime, a totally unrelated set of circumstances has changed the assignments of these men. In November, the Methodist Central Conference at its meeting in Chile elected Sabanes as bishop of the conference's west coast area. He left here Jan. 1 after preaching at the New Year's Eve service in his former church, Central Methodist. Last night, at the closing session of the 61st annual Methodist conference in Buenos Aires, Sainz was named Sabanes' successor. He thus takes over as pastor of the largest Methodist church in the River Plate region.

Argentine Methodist Pastors Leading

At the four-day Methodist annual conference, four men were ordained as elders and two as deacons, and a deaconess was consecrated. New appointments were made for roughly half the charges in the conference. To an observer, it was noteworthy that the work of the conference was almost entirely in the hands of Argentines. Uruguayan pastors and delegates, who also belong to the conference, could not be present; the Argentine government does not now permit her nationals to visit Uruguay or Uruguayans to come to this country. This policy has been in effect for several months. It looks as though the Uruguayan Methodists will be forced to set up a conference of their own. This inability to get travel permits has put a serious crimp in the long-standing Protestant cooperation across the River Plate.

Seminaries Strive to Meet Demand for Workers

The close of the school year in November witnessed graduation ceremonies in the theological seminaries here. Union Theological Seminary graduated 13 students. Bruno Corsani, Waldensian professor, gave the address. The Buenos Aires Bible Institute graduated 8. This school is supported by the Christian and Missionary Alliance. It has the cooperation of the Evangelical Union of South America, of one of the Brethren denominations and of a Mennonite group. Smaller classes were graduated from the Southern Baptist and Missouri

Synod Lutheran seminaries. Besides these schools there are three other seminaries here—Salvation Army, Pentecostal and Nazarene—and a United Lutheran seminary is projected. Meanwhile, the demand for trained workers in this area far outstrips the supply.

Reports Evangelical Growth in Brazil

Edwin Orr, Baptist evangelist, recently spent a few days here telling about the tremendous revivals sweeping Brazil. Saying he had been told that "it just couldn't happen" in a Roman Catholic country, Dr. Orr amazed seminary groups and congregations with his stories of the thousands upon thousands of people being converted to Protestant Christianity in Brazil. He predicted that Brazil will become an Evangelical country. A seminary professor asked Dr. Orr why there is no such manifestation of the Spirit here in Argentina. The evangelist replied that in his judgment the lack of cooperation between Protestant groups, plus political hindrances, makes this country a more difficult field. He affirmed that once Evangelicals start to pay more attention to spiritual than to ecclesiastical matters, a revival can come.

Study 'Follow-up' Techniques

Just after Dr. Orr's visit, a deputation team consisting of John Savage, Dawson E. Trotman and Clyde W. Taylor arrived for a week of public meetings and training sessions with pastors, missionaries and lay workers. Representing the World Evangelical Fellowship, this team has been in Brazil and will go on to other Latin American countries. The main emphasis of the visit was on follow-up of conversions. Too often in this part of the world there is absolutely no follow-up, so the fruits of evangelistic campaigns are lost. Mr. Savage reported: "I found the people here hungry for revival . . . I believe God has timed our visit, enabling us to get Christians to know how to help others . . . how to get young Christians 'firm.'" The deputation's scope embraced practically every Evangelical group in Greater Buenos Aires, and pastors here are eager to get to work on the new techniques developed especially by Trotman, which center about the memorization of classified Bible texts. A great deal of interest was manifested as it became known that the Billy Graham follow-ups have been carried on in this manner.

And So Forth

John O. Gross, executive secretary of the Methodist Board of Education, was a recent visitor to educational institutions in this area.

Guy Marshall, canon of the Anglican pro-cathedral, left permanently for England last month after 13 years of service here.

Roberto Ríos, who was the Argentine-Uruguayan delegate to the world youth conference in Travancore, India, has been named to the pulpit of First Methodist Church, La Paz, Bolivia.

Some 35 missionaries attended a spiritual retreat at the Union Theological Seminary here early this month. Another retreat, attended by Protestant professional men under the leadership of D. D. Lura Villanueva, a lawyer, met there in December.

THOMAS S. GOSLIN.

Church of Timor Asks Mission Aid

Indonesia's Third-Largest Protestant Body Wants Technical Experts—Bali Would Expand Clinic

KUPANG, TIMOR, INDONESIA, Jan. 23.—The 250,000-member Protestant Church of Timor has invited a team of American missionaries to help strengthen its work and witness. The request was made through the Far Eastern joint office of the National Council of Churches' (U.S.A.) division of Foreign Missions. Moderator J. L. C. Abenino says experts in the use of audio-visual materials, educators and agricultural technicians are needed to supplement the work of the 66 ordained clergymen and 270 evangelists who minister to the 350 congregations. The church was hard hit financially as a result of Allied bombings and Japanese military operations during the war and the sudden termination of state subsidies in 1950. It has refused to accept government aid in its rebuilding program. The members themselves gathered sand, rocks and other materials to restore the headquarters and most of the local churches. In Indonesia, the Church of Timor is next in size to the Batak and Minahasa churches (600,000 and 335,000 members respectively).

Bali Church Invites American Missionary Assistance

The executive committee of the Church of Bali has invited an American Christian doctor to assist it in establishing a 30-bed maternity clinic in Denpasar.This request also was made through the U.S. National Council of Churches. At the moment no foreign missionary is connected with this small church body (2,150 members). In the village of Untal-Untal, site of the church's headquarters, a nurse has been operating a temporary maternity clinic on behalf of the denomination. Last year 197 babies were born in the cramped quarters in a private residence. The plan is to transfer this clinic to Denpasar and expand it. Unlike the other Indonesian church bodies, which are located in Muslim or animistic environments, the Church of Bali carries on among Buddhists and Hindus. The persecution it formerly suffered has subsided. All Dutch missionaries were withdrawn from Bali in 1950. A Christian and Missionary Alliance missionary, the Rev. Bliss, came to Untal-Untal in December and is associated with a small congregation which split off the main body some years ago. Two young men from the synod are studying at the Theological School of East Java in Malang, and two are at the Theological School of Eastern Indonesia in So'e.

Protestant in Government Raises Church-State Issue

Emergence of Moderator Sondah of the Church of Minahasa (northeastern Celebes) as victor in a recent political tussle with top governmental representatives in the province has raised in dramatic form the question of church-state relations. Sentiment is divided: there are those who fear and those who welcome increased Protestant influence in the government. In a nation that is predominantly Muslim, elevation of a Christian leader to high government position invests the Christian community with a sense of security. But some Protestant leaders fear that if religious groups or religious leaders take a larger part in political affairs, tension between Muslims and Christians will increase. In predicting the possibilities, one government leader used the term "Protestant Vatican."

Start Transfer of Seminary To Minahasa

Twenty-four students in the fourth year class at the Theological School of Eastern Indonesia at So'e, Timor, have been transferred to Makassar, the school's new site. They are studying in temporary quarters. Erection of a new plant will begin in March, and it is expected that the rest of the student body will be transferred by September. Jorge Quismundo of the United Church of Christ in the Philippines, formerly a missionary in China, and Karl Brandauer of the Evangelical United Brethren Church in the U.S. have been invited to join the faculty of the enlarged institution.

U.S. Aid to Indonesia This Year $16 Million

Indonesia's ambassador to the U.S. has announced that the new program of U.S. assistance to Indonesia for the year ending June 30 may total $16 million—equal to the entire 1951 and 1952 budgets. Of the grant, $6 million has been spent to stimulate food production, $4 million for public health, $2 million for industrial development, and $2 million for education and vocational training. The Indonesian press still finds it difficult to understand why the American economy finds it necessary to depress the price of rubber—thus adversely affecting the welfare of 7 million Indonesians—while at the same time it can contribute $16 million to undergird this young nation's economy.

And So Forth

Inspector Sjaiful Anwar of the East Java health service announces that Indonesia's infant mortality rate is from 150 to 175 per thousand births—six times that of Europe and the United States. Reasons, he says, are inadequate prenatal care of mothers, insufficient assistance during childbirth, and poor care of infants.

Delegates from all parts of Indonesia as well as visitors from Singapore and the U.S. attended a two-week Seventh-Day Adventist conference in Bandung in mid-January. The Seventh-Day Adventist Church claims 11,000 members in Indonesia.

Pres. Henry P. Van Dusen of Union Theological Seminary, New York city, visited Djakarta in December in connection with the Nanking Theological Seminary foundation's program of assistance to Indonesia. He was accompanied by Stanley C. Smith, field representative. The foundation is aiding the Higher Theological School in Djakarta and the Theological School of the Church of Mid-Java at Jogjakarta by setting up scholarships for Chinese students, paying the salaries of Chinese professors and providing library subsidies. It has also made a grant to the Christian Literature Society to help it publish books for Chinese Christians.

WINBURN T. THOMAS.

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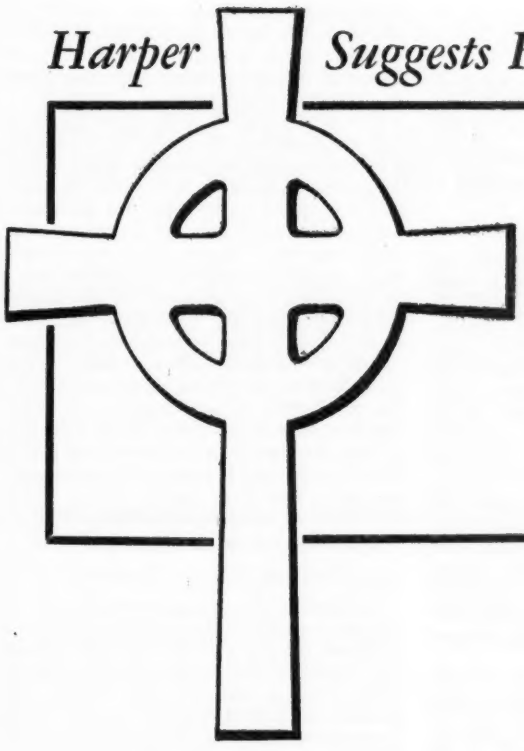

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Plan to Assist Berlin Refugees

Church and Government Representatives Inspect Several Current Projects, Devise New Measures

GENEVA, Feb. 9.—A series of fact-finding conferences has been held in Berlin to pave the way for giving more effective relief to the thousands of East German refugees crowded into West Berlin, that truncated city of 2 million surrounded by the Soviet zone. Participating in the conferences were Edgar H. S. Chandler, chief of the World Council of Churches' refugee service field operations; Reuben Baetz of the Lutheran World Federation; representatives of other voluntary agencies; and specialists from the Berlin senate and the West German government. They pooled information, discussed plans, and visited the reception centers maintained at railroad terminals by Hilfswerk, German Protestant relief agency, and the transit camps operated by the German Red Cross.

A thousand refugees arrive daily in West Berlin. Some of them are flown on to West Germany, where earlier arrivals have already taxed living accommodations to the utmost. In the Berlin area, the transit camps at present house 30,000 refugees. The others are crowded in with the regular population. The fact-finding consultations sought means to supply immediate care for all needy refugees and to insure that no bottlenecks arise in efforts to resettle them eventually in West Germany or overseas.

Churches Plan to Help

The world church plan of help for the East German refugees is to work through the Evangelical Church in Germany to provide spiritual care and to supply material aid, particularly for sick children. It hopes to help West Germany develop temporary and long-term projects for the employment and housing of refugees after they are shifted from West Berlin. Appeals will be made to churches overseas to make it possible for thousands of these new refugees to emigrate and find new homes abroad. It is hoped that in many countries emergency legislation will permit revision of immigration quotas.

The Red Cross transit camps have straw mattresses and blankets for the refugees crowded into them. Meals adequate for healthy people are supplied from large kitchens. However, food with high vitamin content is needed for sick children (those with contagious diseases are kept in isolation wards, where they are cared for by trained nurses). In some of the larger camps spiritual care and welfare services are offered by full-time pastors and Christian social workers. Parish clergy minister to the smaller camps.

Camps Offer Essentials

Those who have visited the camps report that dishonesty among the adults quartered there is rare. However, problems do arise among those children who have been used to wide-open spaces and now for the first time must live in crowded communities. Some of the children with the most pronounced personality difficulties have been rehabilitated physically and morally at church homes for youth, and church workers have made it possible for some overburdened mothers to spend periods of time at Protestant rest homes.

One of the greatest needs is to find some way to overcome the depression and apathy which overwhelm people after long waits in congested quarters or weary tramps over Berlin to queue up at offices for documentation and classification. This need is to be partly met by a "House of the Open Door" to be established near the largest and newest transit camp. Sponsored by the World Council of Churches, it will offer not only welfare but counseling services, provided by an international CIMADE team made up of three social workers—German, American and French. A Swedish relief committee has donated a prefabricated barrack for the project. As financial support becomes available, it is planned to open such centers near the other four large transit camps. Each will have an experienced CIMADE team representing various nations.

Encourage Eastern Churchmen

In Berlin, the Evangelical Church in Germany maintains three hostels where 132 destitute refugee children of high school age may live and carry on their studies. These children fled from their homes and parents in East Germany because their personal freedom was threatened; some had been destined for conscription into the "people's police" or into the uranium mines, others had refused to join Communist organizations. The education offered them at the hostels aims to prepare them to be useful citizens in new environments. The Ford Foundation has allocated a fund for establishment of a fourth such hostel. After that fund has been expended, the World Council and the Lutheran World Federation plan to support the hostel, with operation in the hands of Hilfswerk.

It is being pointed out in the churches of West Berlin that relief and resettlement efforts on behalf of refugees, while indeed essential, are far from being the only significant things Christians can do for their brethren in East Germany. In spite of many hindrances, help continues to flow to the Evangelical Church in the Soviet zone. Material relief has enabled clergymen and social workers to minister to their parishioners' needs and to encourage them to stand firm under totalitarian pressure. There are many indications that the church has become a living reality in East Germany.

Meanwhile, international Christian brotherhood has been strengthened by the help which has come from abroad to the Evangelical Church in Germany. During 1952 the World Council of Churches, the Lutheran World Federation and Church World Service contributed some $600,000 through Hilfswerk for the support of the German church's work. In addition, C.W.S. sent hundreds of tons of goods for refugees from the Soviet zone. BERNARD CAUSTON.

Reformed Church Considers Status of Women

At the last General Synod of the Reformed Church in America it was proposed that the word "male" be deleted from Article IV, Section 42 of the denomination's constitution (concerning who shall hold offices in the church). Professors of New Testament in the church's seminaries were

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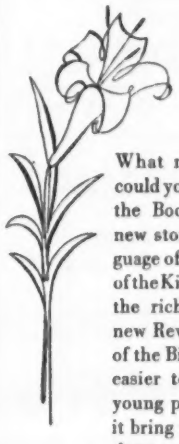

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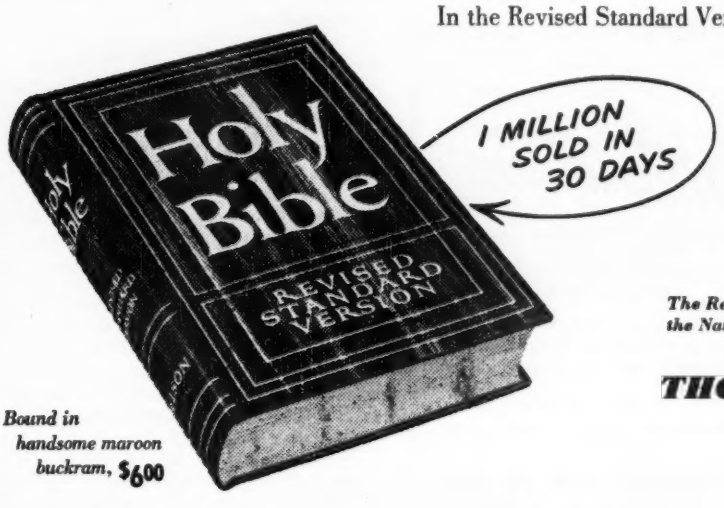

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invited to "examine the scriptural grounds" for the proposed change. In the Jan. 23 issue of the official *Church Herald*, an article appeared expressing the point of view of the faculty of New Brunswick Theological Seminary, New Brunswick, N. J. Its conclusion, after detailed explanation: the decision should not be based on any literalistic interpretation of sentences in the New Testament, since they reflect "local and temporary conditions" and are therefore not relevant to the present situation.

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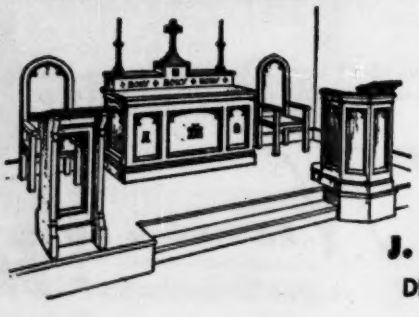

Report Christian Education Trend

1,500 Leaders in Churches' Program of Teaching Meet at Cincinnati to Evaluate Their Methods

CINCINNATI, Feb. 16.—Christian education must adjust both its thinking and its action to the new atomic age if it is to do the job it should. This was the burden of addresses by numerous clerical and lay leaders at the annual meeting of the National Council of Churches' Division of Christian Education held here last week. (See The Christian Century for Feb. 25, p. 214.)

Countless other aspects of the broad field of Christian education also were explored by the more than 1,500 leaders of 39 Protestant denominations, representing 41 million members, who crammed more than 300 group and general business, study and worship sessions into the five days of meetings, together with numerous luncheons, dinners and evening mass meetings.

For New Educational Concepts

Concerning needed new concepts of Christian education, Thomas H. West, Chicago attorney and Methodist layman, declared it is necessary "to replace both Victorian sham and post-Victorian rebellion with a new moral structure."

Vigorous action was urged by Dean Liston Pope of Yale Divinity School "to take the hoarded Christian gospel out of the vaults of the church and translate it into daily speech understandable in law offices, labor halls, factories and colleges." "Unless the churches can become more effective and relevant in the proclamation of their gospel, the world may soon enter a post-Christian era," he warned. "The church of Christ cannot meet the challenge of the present world with a middle class philosophy or a nationalistic creed. It can meet it only in the mind of Christ."

Urging redistricting of rural Protestant churches, Prof. C. Morton Hanna of Louisville Presbyterian Seminary declared that "many of these churches are as outdated in this motor age as the little red schoolhouse, and should follow it down the road to consolidation."

Stress Lay Assistance

The important part laymen can take in developing Christian education was stressed by three speakers. E. Urner Goodman, director of the N.C.C. general department of United Church Men, suggested that laymen who would spend as much time training to be church officers as presidents of Rotary clubs "could toughen the spiritual muscles of our national life." Lawrence C. Little, professor of religious education at the University of Pittsburgh, recommended projects which require unified efforts by local churches. "Religious education, if it is to promote unity, should deal much more extensively with the world movements about which 'grass-roots' Protestants now know very little," he said.

American church members who demand separation of church and state must take responsibility for making religion effective in the life of the nation, declared Roswell

P. Barnes, head of the N.C.C. Division of Christian Life and Work. "The church can serve the state best when it is neither dependent upon it nor beholden to it," he said, adding that the church and the home should not ask the state to do their work.

Summing up the necessity for new Christian education techniques to replace antiquated methods, John Q. Schisler of the Methodist Board of Education declared that Sunday school teachers "can write the next chapter of history." He predicted that future lesson material will contain fewer pages packed with type, more pictures, and larger use of slides, films, phonograph records, radio and television. "Mass communication of religious truth is just around the corner," he said.

'Junior' May Be Right

The problem of getting youngsters to attend Sunday school drew varied reactions, with a majority against compulsion. Paul H. Vieth, professor of Christian education at Yale Divinity School, commented: "If Junior rebels against Sunday school on a definite issue, he may simply be showing good judgment. It may be a mess of a Sunday school! Then it's up to mamma and papa to do something toward improving the Sunday school." In any case, Sunday schools must go out after children instead of waiting for them to come in. This was the thesis of Harry H. Kalas, expert in educational evangelism.

The increasingly large group of children handicapped by blindness, deafness and polio received attention at this meeting. Nelson C. Chappel, general secretary of the John Milton Society, urged that handicapped children be integrated into regular Sunday school classes as a means of helping them find their place in normal life.

The increasing importance of motion pictures and television in religious education was emphasized by several speakers, and large audiences viewed several new religious films. In a panel discussion, it was pointed out that children are already predisposed to radio and television. The consensus was that if the church is to take its task seriously, it cannot afford to ignore the opportunity to extend Christian education through such mass media.

Government investigation of American universities—a step now in the national limelight—was criticized by Dean Walter G. Muelder of Boston University's school of theology. "Freedom is at the heart of a valid educational program," he said. "Christian education has a stake in conserving this principle in every church and in every church-related institution [as well as in] all other American educational institutions."

Install New Division Head

In an impressive evening service in Christ Church, Gerald E. Knoff was installed as executive secretary of the division. At the annual fellowship luncheon, Fred W. Ramsey was acclaimed "layman of the year" and presented *in absentia* with the Russell Colgate Distinguished Service award given annually for "outstanding achievement in Christian education." Mr. Ramsey, retired Cleveland manufacturer and member of the Evangelical United Brethren Church, has taught a men's Bible class since 1915; sometimes he has traveled 1,200 miles in a week end to keep faith with his responsibility as teacher. Speaker at the award luncheon was Mrs. James D. Wyker, president of the N.C.C. general department of United Church Women; she was the first woman ever to address one of these annual affairs.

The division awarded a special citation to Charles E. Tuttle of New York city, attorney and Episcopal layman, for his quarter-century legal battle in defense of released time religious education. It also presented silver certificates to 25 new members of the Quarter Century club—the group of leaders who have spent 25 years or more in weekday religious education.

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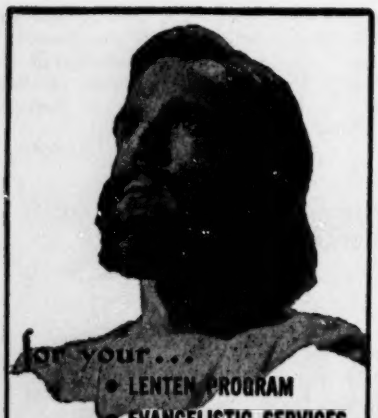

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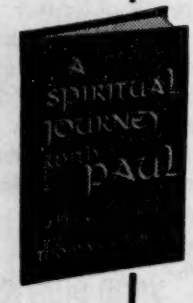

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New York Clergy Plan Crime Fight

Representatives of the Different Faiths Join in Movement to Publicize Facts, Instill Morality

NEW YORK, Feb. 18.—Representatives of New York city's Protestants, Roman Catholics, Greek Orthodox and Jews met at the Cathedral of St. John the Divine last Friday to make joint plans for fighting "the insufferable crime conditions" that exist in this city. They came in response to a call issued by Bishop Horace W. B. Donegan of the Protestant Episcopal diocese of New York. [See The Christian Century for Feb. 18, p. 204.] They adopted a statement declaring that if the churches and synagogues fail to do their utmost to arouse "such a spirit of decency and of loyalty to American ideals as will bring about the cleansing of our city," they would be betraying their deepest religious principles and proving derelict to their civic duty. The conferees decided to take both immediate and long-range action. First, a call to prayer in all places of worship over the Washington Birthday week end will be issued, and efforts will be made to see that every member of the city's religious bodies is thoroughly informed about the "deplorable conditions." Long-range plans call for a movement to "quicken and sustain" public morality in New York city. Noting that we are threatened from without with enslavement by the Kremlin, the statement asserted that we are also threatened from within by a "moral and ethical degeneration and irresponsibility that saps our national vitality, betrays free society, and of itself, if the tide is not turned, can lead us to destruction."

Sponsor Religious Television Clinic

As part of the five-day religious and radio television workshop held at Union Theological Seminary last week under the auspices of the National Council of Churches' broadcasting and film commission and the Protestant council of New York, a television clinic for religious leaders was conducted by the Columbia Broadcasting System's television network. This was the first time a major network had offered its facilities for such a clinic. The more than 40 clergymen and laymen from eight eastern states who attended the clinic were instructed on how to make the "maximum" use of television.

American Legion Broadcasts Its 'Back to God' Crusade

Over 1,500 members of the American Legion packed the Center theater here for the opening broadcast in the "Back to God" movement being sponsored by the Legion. Urging nationwide participation, Commander Gough said the crusade rests on three points: regular church attendance, daily family prayer, and the religious training of children. Vice-Pres. Richard M. Nixon appeared personally, pointing out that "moral decay from within has destroyed more nations than armed force from without." In an address prepared for the broadcast, Pres. Eisenhower said one reason Americans cherish their rights is that they are God-given. "They belong to the people who have been created in His image," he said. "That is the genius of our democracy."

Pike Asks More Religion In Schools

Addressing the women's association of Fifth Avenue Presbyterian Church here recently, Dean James A. Pike of the Cathedral of St. John the Divine said the increase of church-supported schools in many parts of the country is a sign of the church's protest against secularism in public schools. "We are raising up a generation of secularists," he said. He described as "phony objectivity" the idea that "if you teach about man and things and leave God out you are being neutral." On the positive side, Dean Pike recommended that more be done through the churches to organize public school teachers and teach them Christian perspectives in adult terms to be relayed to their pupils.

Deplore Growth of Anti-Semitism

A joint resolution urging members to resist "every expression of anti-Semitism wherever it may be found" was adopted last week by the Congregational Christian General Council's executive committee and the denomination's council for social action. It deplored the "increasing tendency in Communist countries to make adherence to the Jewish faith a special reason for attacks upon persons." Joining with representatives of 30 other organizations in a mass meeting here to protest the oppression of Jews behind the iron curtain, Walter W. Van Kirk of the National Council of Churches' department of international justice and good will declared that the American Christian community would be unfaithful to its heritage if it did not "speak out in solemn protest against this latest manifestation of anti-Semitism." The meeting urged that the Soviet government permit that country's Jews to go to Israel. Rabbi Abba Hillel Silver, noted American Zionist leader, stated that 2½ million Jews are now living in Soviet Russia and its various satellite nations.

And So Forth

The telecasts Dean Emeritus Lynn Harold Hough of Drew Theological Seminary made over the Dumont network in December proved so popular that the Protestant council of New York, in cooperation with the network, has scheduled him for a series of 13 appearances on "Mid-day Chapel." The series began at noon last Thursday.

Last Thursday Dean Frederick J. Warnecke of Trinity Cathedral, Newark, N. J., was consecrated coadjustor bishop of the Protestant Episcopal diocese of New Jersey.

Henry Washington Pope, a field secretary of the National Urban League who for more than 10 years has been one of the best known younger Negro leaders in the city, died last week.

Americans for Democratic Action last week presented to Mrs. Franklin D. Roosevelt a citation honoring her for the "nobility and generosity of her great spirit," particularly in relation to the battle she has waged for human rights.

J. HENRY CARPENTER.

Tennessee Looks Into Textbooks

Legislative Committee Acts on Rumors of 'Subversion'—TVA Report Surveys Past Progress

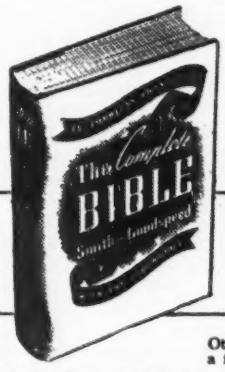
NASHVILLE, Feb. 16.—Apparently not satisfied with the prospect of an assault on American schools and colleges as proposed by Sen. Joseph McCarthy, a committee of the Tennessee legislature is going ahead with an examination of textbooks used in the state's schools. To date, the only book specifically under fire has been a text in Tennessee history for younger pupils. In the end, the committee complained only that the text "leans toward pacifism." Its members seem to have conducted the investigation fairly. The state commissioner of education welcomed the investigation. So did the chairman of the state textbook commission, who said that some textbooks offered to his group had indeed been refused because of "suspicion of controversial matter." Two representatives of the state federation of women's clubs reported that in reading textbooks they had found some material "that gave more than a liberal slant." The chairman of the Tennessee American Legion repudiated charges made by some of his organization's members about "subversive" materials in textbooks.

Schoolmen Explain Objection To Investigation

It remained for teachers and school administrators to express resentment at the investigation. They objected to the implication that they would permit "disloyal" materials to be used in the schools, and to the assumption that a committee of politicians is better able to select teaching materials than are experts in the field. Nashville's superintendent of schools said that those making charges against the textbooks "did not know what they were talking about," and a county superintendent said that in his 30 years with the schools he had never heard a protest about teaching materials nor found a cause for such a protest. P.-T.A. leaders say that if the complainers had as much contact as they do with the schools, they would feel no call to charge that textbooks are "subversive." They point out, too, that it is strange that no complaints were ever made directly to the state textbook commission. A Vanderbilt University professor has called on the committee to demand freedom from the "lunatic fringe," pointing out that competent teachers must have freedom if they are to do their work successfully.

TVA Report Reinforces 'No Change' Demand

Tennessee and the four other states which enjoy the benefits of TVA are hoping that Pres. Eisenhower will stick to his pre-election declaration that no change is contemplated in the agency. They are concerned, however, over threats by certain members of Congress to seek reorganization or reorientation of the enterprise. TVA's annual report shows that although the rates now are little over half those paid before it was initiated, the project has made possi-



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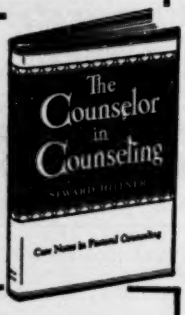

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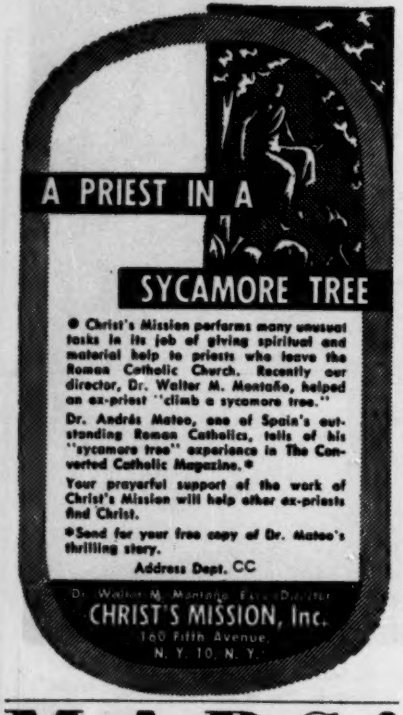
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Interracial Enterprises Grow in South

Cordial attention was given by the local press to the recent interracial meeting in a Columbia, S. C., Negro college of the Southern Conference Educational Fund. Some 500 southerners sponsored the meeting. The Fellowship of Southern Churchmen will hold three similar interracial conferences this spring—in Raleigh, Nashville and Atlanta. Their purpose is to give young people of both races an opportunity to talk over frankly the problems that face them in the south. The peaceful opening of state colleges and universities to both races without distinction is stirring the educated and progressive south to action on the simple basis of citizenship and democracy. Some 30 southern church-supported colleges are now operating on a nonsegregated plan.

Nashville Women's Group Is Interracial

Meanwhile, the women's missionary organization in Nashville has become interracial. When one of its committees proposed to meet in one of the city's largest churches, certain officials of the congregation invited it to go elsewhere. But when the pastor warned that he would resign if the committee was not permitted to meet in the church, the objection was withdrawn. The largest Methodist church in the city welcomes interracial youth groups to meet in its new community house, and Christ Church (Episcopal) has for some time followed such a practice. Interracial student groups meet freely at Vanderbilt University's school of religion. The rabbi of the city's Jewish temple has invited (Negro) Fisk University students to attend his services. Such events are on the increase in the old south,

Distinguished Nashville Citizens Die

Nashville recently lost two of its most useful citizens by death. Moses McKissak, architect and distinguished Negro leader through the past 50 years, designed many schools and other buildings in the south. Will Manier, attorney and one-time president of International Rotary, eschewed politics to give his organizing talents to conducting a forum for the free discussion of current problems. A genuine liberal, he made promotion of peace and freedom of discussion his contribution to the times.

ALVA W. TAYLOR.

Protest Stalling On Liquor Bills

Georgia Temperance Society May 'Go to the People' if Legislature Fails to Act on Proposals

ATLANTA, Feb. 17.—The Georgia general assembly (legislature) has before it bills to regulate the sale of alcoholic beverages. Meeting here recently, the Georgia temperance society threatened to take the issues raised by these bills to the people if the assembly fails to act on them. Louie D. Newton, pastor of Druid Hills Baptist Church here, reported that Gov. Herman Talmadge told him he favors the bills and will sign them if the assembly passes them. Norman Lovein, the league's executive secretary, pointed out that the present 25-member house temperance committee is made up of 13 persons representing the state's 27 wet counties and 12 representing the 132 dry counties. The delegates condemned this distribution, stating that it "constitutes a threat to the democratic process, defeating the will of the people." Mr. Lovein reported that during his eight years as executive secretary of the league, dry forces have won 54 of the 59 county elections held on the question of beverage alcohol.

Mercer University Preserves Georgia Baptist Records

Mercer University's celebration of its 120th anniversary Jan. 14 centered on the necessity and importance of keeping Georgia Baptist historical records. Since it was founded in 1833, this oldest Baptist institution in the state has become the principal depository for those records. During the anniversary observance, Spright Dowell, 75, announced his retirement as president of the university, effective in September. In Dr. Dowell's 25 years with Mercer, the institution has prospered. Physical assets are now valued at more than $3 million and endowment is nearly $4 million.

Ministers Attend 'Week' At Emory

Emory University's 19th annual Ministers' Week Jan. 19-23 brought to the campus Methodist Bishop Fred Pierce Corson of Philadelphia; Prof. Nels F. S. Ferré of Vanderbilt University; E. Stanley Jones, missionary and author; Bernard S. Via, Sr., of Richmond, Va.; and Charles Allen and Pierce Harris of Atlanta. Bishop Corson, who is president of the Methodist Council of Bishops, told the ministers that the "give-it-up philosophy of the 20th century must be replaced by the do-it-now philosophy of our American pioneers." "My pattern for successful living is that life is determined by what happens on the inside of a person, not on the outside," he said. The bishop is also quoted as saying that Pres. Eisenhower is committed to "the establishment of the Christian way of life in the world."

Layman Gives 228 Years Of Church Service

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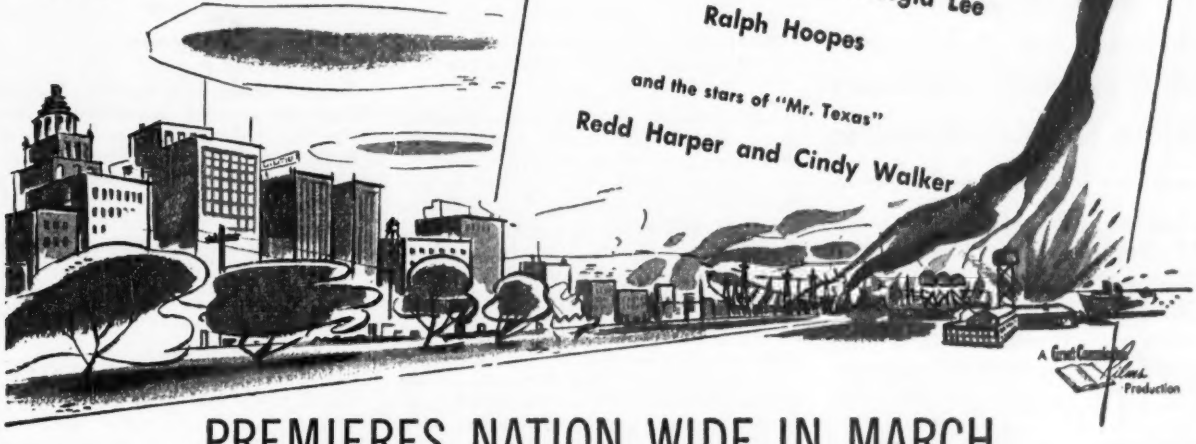

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tist Church, Athens, who will be 80 Feb. 27. As the church celebrated its 123rd anniversary recently, Howard Giddens, pastor, paid tribute to the lay leader, noting that he has been a member of the choir for 65 years, clerk of the church for 53, a deacon for 40, a Sunday school teacher for 36, and superintendent or assistant superintendent of the Sunday school for 34.

State University Is 168 Years Old

The University of Georgia, which began in a log cabin with 30 students and 1 teacher, celebrated its 168th birthday Jan. 27. By 1950 the institution had a plant valued at $12,172,000 and an enrollment of 4,600. Today there are 30,000 alumni. Pres. O. C. Aderhold anticipates that by 1960 the enrollment will reach 10,000. The increase, he points out, will require an expenditure of at least $30 million.

And So Forth

Atlanta's churchwomen have joined efforts to extend hospitality to foreign students in the various colleges and universities in the area.

O. Norman Shands, for the past year president of Limestone College in South Carolina, will become pastor of Atlanta's West End Baptist Church April 1.

Bishop Arthur Moore of Atlanta has sailed to represent the U.S. Methodist Council of Bishops at the conference of Methodist bishops from 50 nations to be held in Frankfurt on the Main, Germany, Feb. 26-March 1.

J. B. Lawrence, for the past 24 years executive secretary of the Southern Baptist Mission Board, with headquarters here, has submitted his resignation, effective a year hence. Dr. Lawrence will be 80 in July.

Randolph R. Claiborne has resigned as suffragan bishop of the Protestant Episcopal diocese of Alabama to accept the office of bishop of the diocese of Atlanta "subject to the necessary canonical consent." He succeeds the late Bishop John B. Walthour, who came to Atlanta from the chaplaincy of the United States Military Academy at West Point. JAMES P. WESBERRY.

Van Kirk Praises U. N.

Defends Record in Speech at Southern California Pastors' Convocation

LOS ANGELES, Feb. 16.—Five hundred pastors and pastors' wives attended the fifth annual ministers' convocation sponsored by the Southern California council of Protestant churches and the University of Southern California school of religion Feb. 3-5. Addressing the sessions, which were held at the school of religion, were Pres. Conrad Bergendoff of Augustana College, Rock Island, Ill.; Walter W. Van Kirk, director of the National Council of Churches' department of international justice and good will; and Prof. Georgia Harkness of the Pacific School of Religion. Particularly welcome to defenders of the United Nations in these parts were Dr. Van Kirk's words: "The surprising thing is not that the U. N. has had its failures, but that there have not been more of them." He praised the U. N. for "blazing new trails in the field of human rights and fundamental freedoms, pioneering new areas of international cooperation, and promoting social progress and better standards of living."

Beirut University President Presents Middle East View

Pres. Stephen B. L. Penrose of the American University of Beirut has been visiting and speaking in southern California. His address before a Town Hall meeting here Jan. 6 attracted particularly wide attention. "Three major types of freedom are being sought in the Middle East," he said. "These are freedom from foreign domination and exploitation, freedom from economic feudalism, and freedom to assume a just status in the family of nations." Dr. Penrose pointed out that an important part of the Arab area was taken away "without plebiscite or consultation" to form the new state of Israel, and that Russia has been quick to capitalize on this and other errors of the West in its relations with the Middle East. However, he believes that the new leadership in a number of Arab states is friendly to the West. "It is still not too late for the United States to regain the position of prestige which it once held among the Arabs," he said. "To do so will require development of a carefully considered, consistent Middle East policy. The Arabs expect that this may come from the new administration and are disposed to give it a cordial reception. If we fail this time, we may never have another chance."

Officer's Letter Brings Aid To Korean Hospital

His visit to the partly destroyed Severance hospital in Seoul, Korea, so impressed Commander Calvin T. Doudna, chief medical officer for the 1st marine aircraft wing, that he wrote about its needs to his wife, who is living in Santa Ana. Impressed in turn, she enlisted other marine officers' wives in a plan to do something for the hospital. As a result, shortly before Christmas the first of several tons of clothing they collected arrived at the hospital. Dr. Florence J. Murray, a member of the Severance staff who has served in Korea for 31 years, says that without such help in the form of clothing, bedding, soap and medicine it would be impossible for the hospital clinic to care for the 125 patients who come to it daily for treatment.

Rules Jehovah's Witnesses May Build in Pomona

Despite protests from Pomona's city council and city planning commission, Superior Judge Walter S. Gates recently ruled that Jehovah's Witnesses may build a church in that city if they wish to do so. In a 38-page opinion, Judge Gates maintained that a religious group should not be denied the right to build a church because of its beliefs or practices. "No person is empowered to censor another's religious convictions," he concluded.

Jewish Council Honors Community Leader

For the first time in its history, the Los Angeles Jewish community council has given its annual Harry A. Holler Memorial award to a woman. She is Mrs. Sumner Spaulding of Beverly Hills, who last October was similarly honored by the Los Angeles county conference on community

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relations. Mrs. Spaulding is a member of the Y.W.C.A. National Board, vice-president of the California federation for civic unity, and a member of the National Conference of Christians and Jews' board of directors.

And So Forth

At its 58th annual convention in January, the Protestant Episcopal diocese of Los Angeles turned back to committees for further study proposals that women be allowed to serve as delegates to diocesan conventions and as members of local vestries.

Recent visitors to southern California were James A. Pike, dean of the Cathedral of St. John the Divine in New York, and Toyohiko Kagawa, Japanese Christian leader.

New pastors in the area: Gene Bartlett at First Baptist Church, Los Angeles; Crawford W. Brown at the Episcopal Church of Our Saviour, San Gabriel; Erich V. Oelschlaeger at First Lutheran Church, Long Beach. MILDRED W. CRANSTON.

Plan Service to G.I.'s In Their Free Time

The National Council of Churches has set up a committee to coordinate denominational and local church council programs for free-time activities of armed services personnel.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Come Back Little Sheba (Par.) Shirley Booth, Burt Lancaster. *Drama.* In presenting crisis after 20 years in drab lives of mismated married couple, film reveals their private miseries through view of her immaturity, slatternliness, pathetic eagerness for attention, his latent alcoholism, frustration at early abandonment—for her sake, he believes—of a promising career. In a way, a sordid tale. But its treatment and interpretation are so compassionate, discerning, that it becomes an *honest, memorable* comment on an all too common type of human deterioration. M

Forbidden Games (French) Brigitte Fossey, Georges Poujouly. *Drama.* Sidelight on war's tragedy in story of small girl who sees her parents killed in highway bombing, finds temporary refuge with crude peasant family, security in love and understanding of boy who indulges her fears and fancies. Film contrasts innocent outlook of children on death and humanity with the meanness and superstition of their rather brutalized elders, is a sardonic comment on man's torturing of himself and his fellows, at the same time suggests a better way. *Sensitively done.* M

Hans Christian Andersen (RKO; Goldwyn) Danny Kaye, Jeanmarie, Joey Walsh. *Musical* builds colorful fable on fictionized incidents in career of Danish fairy tale author as frame on which to hang ballets, ensembles, songs based on his stories. Abjures fact or even plausibility for fancy, creates a technicolored tidbit, handsomely set, spirited, heartwarming—and above all *tuneful.* M,Y,C

BEST CURRENT FILMS

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For Mature Audience: Breaking the Sound Barrier, Cry, the Beloved Country, Eight Iron Men, Face to Face, Limelight, The Lusty Men, Les Miserables, O. Henry's Full House, The Quiet Man, Quo Vadis, The Stranger in Between, Viva Zapata! 4-4-53

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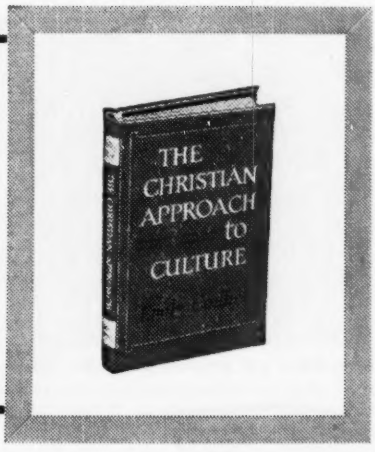

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Emile Cailliet, author, scholar, anthropologist, and theologian, has been Stuart Professor of Christian Philosophy at Princeton Theological Seminary since 1947. Born and educated in France, he came to the United States in 1926 and taught in several colleges and universities before going to Princeton. He holds degrees from the College of Chalons, the University of Nancy, the University of Montpellier, and the University of Strasbourg. He is the author of sixteen other books and numerous articles.

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